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ABSTRACT

This volume represents the collection of all papers presented at the convention (April, 1971) of the Christian Association for Psychological Studies, whose theme was "Christian Self-Esteem." Some of the titles include "A Demonstration of an Affective Counseling Technique," "Self-Image and Self-Esteem--A Christian Psychiatric Appraisal," "Concepts of Validity in the Measurement of Self-Esteem," "Self-Esteem: A Function of Ego Strength," "Self-Esteem and the Classroom," "Self-Esteem and Self-Actualization," and "Social Conditioners of the Self-Concept." Nineteen papers were presented at the convention. (TA)

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Christian Association
for
Psychological Studies

Proceedings

of the

EIGHTEENTH ANNUAL CONVENTION

THEME:

"Christian Self-Esteem"

at

CONCORDIA COLLEGE

3126 W. Kilbourn Ave.

MILWAUKEE, WISCONSIN

April 14-16, 1971

CG 006 647

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Newsletter

Christian Association for Psychological Studies

Wm. L. Hiemstra, Ph.D.
Editor

6850 S. Division Ave.
Grand Rapids, Mich. 49508

SUMMER NEWSLETTER - AUGUST, 1971

1971 PROCEEDINGS

This Newsletter will accompany the new Proceedings. This is the largest issue we have printed. Minutes of the Association meeting and a directory of members are included in the Proceedings.

REMINDER - 1972 CONVENTION

DATES: April 5-7, 1972 (Wednesday evening-Friday noon) (Easter is April 2)
PLACE: The University of Chicago Center for Continuing Education
1307 East 60th St., Chicago, Illinois
THEME: "CREATIVE FAMILY LIVING"
COMMITTEE: David Busby, M.D., Chairman, Lacy Hall, Ed.D., Edwin Hallsten, Ph.D.

*Members who can help the Convention Committee are urged to do so. You can suggest speakers, offer to conduct a sectional meeting or offer a research presentation. We had four research papers this year and we want to continue this feature. Please write to Dr. David Busby, 7501 N. Milwaukee Ave., Niles, Illinois 60648.

NEWS OF MEMBERS

James R. Jacobs, Ph.D. has moved from Madison, Wisconsin to Decatur, Georgia.

Dirk Lieverdink, Th.M. is now Director of Field Education and Dean of Students at Calvin Theological Seminary, Grand Rapids, Michigan.

Al Dueck, M.A. is leaving Tabor College to pursue a program in graduate education.

S. James Daniel, B.A. is operating a coffee house for the New York Bible Society.

Walter J. Teeuwissen, Jr., D.D. is leaving the Drayton Plains (Michigan) United Presbyterian Church after a long and successful pastorate of 23 years to serve the North Kent Church of Rockford, Michigan.

David R. Armstrong, M.A. is Director of Educational Services for the Reformed Presbyterian Church of N.A. in Pittsburgh.

R. Dale Chaddock, M.Ed. has moved from Pittsburgh to the Wheaton (Illinois) Counseling Center.

Philip R. Lucasse has returned to Grand Rapids from Ann Arbor with an earned doctoral degree! Congratulations!

Ralph Herbert Johnson, Jr., M.Div. is a chaplain-intern at Connecticut Valley Hospital, Middletown, Conn.

Wm. E. McCreery, M.A. is now a psychologist at the Sunflower Guidance Center, Concordia, Kansas.

Merville O. Vincent, M.D. is on leave from his duties as Ass't. Supt. at Homewood Sanitarium, Guelph, Ont. He is spending a year at Harvard Medical School as a Fellow at the Laboratory of Community Psychiatry. A book by Dr. Vincent, GOD, SEX AND YOU, published by Holman Books, a division of J. B. Lippincott Co. will appear this fall.

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(over)

NEW MEMBERS

A cordial welcome is extended to the following new members:

David Claerbaut, M.A., Instructor in Psychology, North Park College, Chicago, Ill.

Lee Daniel Downs, Ph.D.(cand.) Boston University (pastoral counseling).

Brian G. Headley, B.A. graduate student, Fuller Theological Seminary.

Roger D. Kepple, Counselor, Crisis Center Mental Health Clinic, Tacoma, Wash.

Ronald L. Koteskey, Ph.D., Associate Professor of Psychology, Asbury College, Wilmore, Kentucky.

Forrest E. Ladd, Ph.D., Professor of Psychology, Bethany Nazarene College, Bethany, Okla.

Steven P. McNeel, Ph.D., Ass't. Professor of Psychology, Southern Illinois University, Carbondale, Ill.

Bertil R. Peterson, M.A., Counselor, private practice, Boulder, Colorado.

George E. Simpson, Editor, The Atlantic Baptist, Kentville, Nova Scotia.

Nelle A. Vander Ark, M.A., Ass't. Professor of English and Supervisor of Secondary Education, Covenant College, Lookout Mountain, Tenn.

C. M. Whipple, Ed.D., Professor of Psychology, Central State Univ., Edmond, Okla.

Arthur Zeilstra, Student, Western Theological Seminary, Holland, Michigan.

MORE NEWS

A significant recognition for C.A.P.S.! Abstracts of Proceedings for 1968, 1969 and 1970 will appear in September 1971 issue of Research in Education published by Counseling and Personnel Services Information Center, 611 Church Street, Ann Arbor, Michigan.

C.A.P.S. members will be interested in learning about the existence of the American Association of Christians in the Behavioral Sciences. Dr. C. M. Whipple is Executive Director and his address is: P.O. Box 14188, Oklahoma City, Okla. 73114. Several members of the Executive Committee have recently joined C.A.P.S.

POSITION OPEN

Social Workers, M.S.W. required. Exceptional opportunities in Christian setting. Excellent fringe benefits. Contact:

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THE 1971 CONVENTION PROCEEDINGS

All the papers presented at this Convention are published in this volume called the "Proceedings." Full members receive copies as a part of their membership privilege. Student members and non-members may purchase the Proceedings separately at cost of $3.00.

Copies of earlier annual volumes are also available from the Executive Secretary. At the present time only copies of the 1968, 1969, and 1970 Proceedings are available for $3.00 each.

Xerox and microfilm copies of past Proceedings for years 1954-1968 are available (Order No. OP 34, 187) from University Microfilms Library Services, Ann Arbor, Michigan 48106.

* * * * * *

CONVENTION COMMITTEE

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Martin Haendschke, Th.D., Ph.D.	Arrangements Chairman

David Busby, M.D. * Richard Westmaas, Ph.D. * Jack Wiersma, Ph. D.

* * * * * *

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A DEMONSTRATION OF AN AFFECTIVE COUNSELING TECHNIQUE

by

Lacy Hall, Ed.D. *

In keeping with the conference theme of this year, I appreciate this invitation to share some of the results of a research project which has been conducted over the past several years. I explained to the program committee that this would not be a paper or speech as such, but an explanation of a process and an invitation to have an experience in affective learning.

Several years ago it was my privilege to accept an invitation to join a research team which was sponsored by the W.C. and Jessie V. Stone Foundation of Chicago. The major thrust of the group was to develop a positive approach to behavioral change. One main concern was an observation that people would plateau in their behavioral growth and not necessarily become aware of this because they feel secure. In the church this is accepted since we merely pray for a new Pastor and are thankful that our present plateau rider has been called to lead another group. In our schools we have accepted that we should share these great plateau riders with others so we allow them to move onward or upward.

It was in industry that our first quest started since any plateau riding on the part of the advancing executive is an expensive matter.

We then had to ask the question; if we had the right to intervene in the life process of a person? We concluded that we had the responsibility to at least offer an intervention if the person so desired. This would allow the person to establish certain parameters to their present self-concept, and decide how they would be willing to extend their present comfort zone.

Another interesting observation which was made was that we had never truly faced the extent to which our present Pathological Society influences our daily living. For example, we found that the average person of your position receives better than 70% Negative input in any given day's communication. Consider for a moment, what did you read in the newspaper, hear on the news, watch as the theme of the last film or T.V. program....Good news, self-enhancing type input? If someone interrupted my presentation now with a phone message for Bill Hiemstra, how would you feel? Bill responded "Concerned." Someone else said, "I'd be scared."

I used this illustration in one workshop asking "Do you mean that we could not interrupt such an important meeting to give good news?" The principal was so struck by the illustrations that he now saves some good news and has his secretary come into the faculty meeting with it.

We also found that if we passed paper to each of you and asked you to list the problems confronting you at present.....on the other side list the strengths you possess to meet these problems, you would average three problems to one strength.

This type information concerned me....being raised in a fundamental church....attending the usual camps and special meetings....I was well aware

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*Dr. Lacy Hall is Director of Services for Combined Motivation and Educational Systems at Rosemont, Illinois of my problems, shortcomings, etc. I recalled very few times when any focus had been placed on abilities or strengths.

The New Testament says that Jesus came to give life and to give it more abundantly.....that we were to love our neighbors as we loved ourselves. I'll never forget one day when one of my professors stopped me with a question: "Could it be that you fundamentalists lack so much love for your neighbors since you have never learned to love yourself?"

I read Paul's illustration regarding the body in Corinthians. The one part cannot say to the other part "I have no need of thee" - but the whole body is fitly framed together; each using its own strengths and abilities. The better each one performs, the more complete the glory of God.

What I am trying to say, is that historically we have built in our "Hurts" and "Weaknesses." We develop the self-concept on an historical strength model.....In so doing we are able to aid a person develop his strengths on his own success history.

Perhaps a warning here would be in order - this approach used apart from the ministry and work of the Holy Spirit can lead to a type of humanism which makes the individual self-supportive and independent of any need for Jesus Christ or the Holy Spirit. Our desire is to aid in the clarification of the gifts and strengths which a person has so that as a child of God, he may be more completely used of the Holy Spirit.

In light of this I am going to ask you to share a brief experience with me which will illustrate a part of our program. The total program would consist of: Sharing, Success History, Strengths, Value Clarification, Creative Life Management and Reinforcement. We shall only sample the first three plus some reinforcement.

To do this I am going to ask you to turn your chairs so that you are in small groups of five or six. We will pass a small packet of materials to each of you. Please leave it closed so we can all function together and not lose any of the parts.

Now as you glance around your small group, some members you know and others you do not. Would each of you make sure that your name tag is in front of you, clearly seen by the other members. Now as you address each other, please use the person's name.

One way to make a person feel better is to know and properly use their name. Each name has specific meaning both to the person whose it is and to the persons presenting it to them. Reflect some of the names given in the Bible and why they were given.

We have two Teen-age boys named David and Daniel. We have enjoyed with them our reasons for giving their names. They in turn, especially when they were younger, enjoyed hearing the stories related to why they had the name they possessed.

Now, not only do you have a name, but there are many other things about you that would give us very interesting and meaningful moments of dialogue. To demonstrate this I will ask each one of you to take your turn and share something about you which will help the group get to know you better....birthplace, schooling, hobbies, family, jobs, etc. Each will take one minute to

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share this important information. I will say "Next Person" and when you hear this, please stop as soon as possible so the next person can participate. We must ask you to cooperate so the entire group can stay together. Alright, some in each group start. (at end of one minute I called "next person," so that by six minutes each person had shared something about himself with his small group).

That's great, I'm sure there are many new conversation starters in each group. Now reflect back with me if you would to your childhood and early school years....Home - Mom - Dad - Sisters - Brothers - School - Church - Picnics - Friends, etc. As I ask you to recall a very meaningful or successful experience prior to graduation from Jr. High School - what comes to mind? O.K. Someone in each group start - take about the same time - do not just tell the event, but share some feelings about the event, I'll let you know when the time is up.

For example, a Superintendent shared an early meaningful experience - was learning to ride a bike. This is a fact...then he explained he was youngest of four brothers and they lived by a canal. The older brothers decided he should learn to ride a bike so they placed him upon the bike, headed it for the canal and gave it a push. They then watched him pull himself out, then the bike. After a number of such occasions he had his neighbors teach him. One day as the brothers lined him up again for the canal - pushed - and he rode away - that was a great victory or success. We learned much about this man as he told the meaning of this happy time in his life.

We had the individual in each group experience a number of other sharings, for example:

a. Meaningful experience during High School or College.
b. Professional experience.
c. If you could bring anything, symbol, giving success to you, what would you bring and why?
d. Meaningful person to helping you grow in a constructive way and what were his characteristics?
e. Happiest time of life.

After sharing these in the group, I asked each person to pause and reflect on the various members and what they had shared. We have found that behind these meaningful or successful experiences, there are strengths which have been used....love, empathy, understanding, etc. Make up your own as you listened to your group members.

Take the blue folder and gummed labels from your packet. Place one plain gummed label at the top of the front cover of the blue folder. Write your name on it. This is your folder.

Pause now and write strengths on the labels so that each member of your group has one or two strengths which you have identified as they have shared their meaningful-successful experiences.

Now have one member pass their blue folder to right or left. This member will call them by name and say "________" I see one of your strengths as ________ (at this point stick your gummed label on the front of their folder under their name.) If you want to briefly document your choice of strength - you could say "As you shared about your ________"

Each member should pass their folder around until all have shared

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strengths. it will amaze you how much insight has been gained in this brief time.

Usually at this time we become aware of strengths we want to reinforce or of new strengths we want to develop. This is where we ask the individuals to set a goal to reinforce this desired change. To aid in this we have developed the following.

GUIDELINES FOR GOAL SETTING *

Once a person has decided where he is, who he is, and where he wants to go, he has identified what success means to him. Now he needs to learn how to establish goals to carry him along the road to success. One of the valid criticisms of psychological and educational behavior-modification theories has been that the professionals have used them to try to manipulate people. They decide what others would do and then devise ways for them to get into action. The purpose of our Motivation Advance Program is to help people decide for themselves what they want to do and devise their own systematic procedures for achievement.

Thus, learning how to establish goals is at the root of our system of motivation. It is important that one observe the following guidelines. A goal must be:

CONCEIVABLE

You must be able to conceptualize the goal so that it is understandable and then be able to identify clearly what the first step or two should be.

BELIEVABLE

In addition to being consistent with your personal value system, you must believe you can reach the goal. This goes back to the need to have a positive, affirmative feeling about one's self....bear in mind that few people can believe a goal that they have never seen achieved by someone else. This has serious implications for goal setting in culturally-deprived areas.

ACHIEVABLE

The goals you set must be accomplished with your given strengths and abilities. For example, if you were a rather obese forty-five year old man, it would be foolish for you to set the goal of running the four-minute mile in the next six months: that simply would not be achieveable.

CONTROLLABLE

If your goal includes the involvement of anyone else, you should first obtain the permission of the other person or persons to be involved; or, the goal may be stated as an invitation. For example, if one's goal were to take his girl to a movie on Saturday night, the goal would not be acceptable as stated because it involves the possibility that she might turn him down. However, if he said his goal were merely to invite the girl to the movie, it would be acceptable.

MEASURABLE

Your goal must be stated so that it is measurable in time and quantity. For example, suppose your goal were to work on your term paper this week. You would specify your goal by saying, "I am going to write twenty pages by 3:00 p.m. next Monday." That way, the goal can be measured, and when Monday comes, you know whether you have achieved it.

DESIRABLE

Your goal should be something you really want to do. Whatever your ambition, it should be one that you want to fulfill, rather than some-

---

*Adapted from CHOOSE SUCCESS: HOW TO SET AND ACHIEVE ALL YOUR GOALS, by Dr. Billy B. Sharp with Claire Cox. New York: Hawthorn Books, 1970 thing you feel you should do. We are well aware that there are many things in life a person has to do , but if he is to be highly motivated, he must commit a substantial percentage of his time to doing things he wants to do. In other words, there should be a balance in life, but the "want" factor in our program is vital to changing one's style of living.

STATED WITH NO ALTERNATIVE

You should set one goal at a time. Our research has shown that a person who says he wants to do one thing or another....giving himself an alternative....seldom gets beyond the "or." He does neither. This does not imply inflexibility. Flexibility in action implies an ability to be able to make a judgment that some action you are involved in is either inappropriate, unnecessary, or the result of a bad decision. Even though you may set out for one goal, you can stop at any point and drop it for a new one. But when you change, you again state your goal without an alternative.

GROWTH FACILITATING

Your goal should never be destructive to yourself, to others, or to society. A student recently set a goal to break off fourteen car antennas before 9:00 A.M. the next morning. The goal was certainly believable, achievable, measurable and so forth. Obviously the group cannot support such a goal. If a member is seeking potentially destructive goals, the group should make an effort to encourage him to reconsider.

Now verbalize the goal you wish to accomplish before you leave this conference. Also, set a way of reporting your successes to the group members. As you see your desired change of behavior and set a goal you should see your behavior beginning to successfully change.

May it change to the strengthening of yourself so you can more effectively serve our Lord and Master.

Thank you.

THE CHRISTIAN SELF-IMAGE

A Biblical and Theological Study

by

Anthony A. Hoekema, Th.D. *

The topic for our conversation this year is "Christian Self-Esteem." I was asked to do a Biblical and theological study in this area. I decided to entitle my paper "The Christian Self-Image," however, rather than "Christian Self-Esteem," since I believe our self-esteem must have its basis in our self-image.

This is a very important topic, since our self-image determines the kind of lives we live. By way of illustration, you may remember the imaginative teacher who decided to dramatize the black-white problem by dividing her grade-school pupils into blue-eyed and brown-eyed children. One day--it was on a Friday--while the brown-eyed children were segregated to the back of the room, the teacher kept saying to the blue-eyed children, "Brown-eyed children can't read as well as you blue-eyed children can; brown-eyed children can't color as well as you can; brown-eyed children are not as bright as blue-eyed children"--and the like. That day the brown-eyed children did not do as well as the blue-eyed children. They lived up to their poor self-image.

The next Monday, however, the roles were reversed. The blue-eyed children now sat in the back of the room. The teacher said repeatedly, "Blue-eyed children can't read as well as brown-eyed children; blue-eyed children can't do sums as well as brown-eyed children; blue-eyed children are not as bright as brown-eyed children"--and the like. Result: you guessed it. That day the blue-eyed children did not do as well as the brown-eyed children, nor as well as they had done the week before. Something had happened to their self-image.

This teacher taught her pupils an important lesson. The problem of a self-deprecatory self-image is one of the most crucial aspects of the problem of racism in our country. Many black people in America have come to think of themselves as inferior to others, since this is how they are looked upon by white people, and since they have come to accept the white man's image of the black man as true.[1] Fortunately, black people are now rebelling against this, refusing any longer to accept the white man's image of themselves. I remember an amusing anecdote about a black boy who had put up a banner in his room which read as follows: I'M ME AND I'M GOOD,'CAUSE GOD DON'T MAKE JUNK. The real challenge for Christians in America today, it seems to me, is to promulgate and exemplify the Christian view of man, which views all men as made in God's image and as therefore equally entitled to our respect and love--a view which ought to make racism impossible.

What I have just said applies to all blacks, as well as to all

*Dr. Anthony A. Hoekema is Professor of Systematic Theology at Calvin Theological Seminary, Grand Rapids, Michigan people of whatever race. But it is true in a unique way--and here I come closer to my specific subject--that when a black person has come to know himself as being a new man in Christ, he attains a new sense of dignity and self-respect. Tom Skinner made this point in his book, Black and Free: "Christ has given me true dignity....You see, I am a son of God....As a son of God, I have all the rights and privileges that go with that rank. I have the dignity that goes with being a member of the royal family of God."[2] It is obvious, therefore, that my topic has much to do with the most pressing social problem in the United States today.

While preparing for this speech I read a helpful article by Walcott H. Beatty and Rodney Clark entitled "A Self-Concept Theory of Learning."[3] These authors point out that every man has basically two self-concepts: the perceived self (the self as it is now) and the ideal self (the self as it ought to be). Discrepancy between these two, they go on to say, provides motivation for self-improvement.

What I am interested in particularly is the self-image that is found among us who call ourselves Calvinists: that is, our image, not of our ideal selves (for we all agree that the ideal is perfection, which we shall not attain until after this life), but of our perceived selves (our selves as we now are). It must be granted that we Calvinists have had a difficult time maintaining a proper self-image. I find, for instance, that in the Form for Baptism used by our Christian Reformed Church we are "admonished to loathe ourselves," whereas in our old Lord's Supper Form we are told that we must "abhor ourselves" (we have adopted some new versions of the Lord's Supper Form, though the one from which I quoted is still is use; we have not yet officially replaced the Form for Baptism, though a new Baptismal Form written by our liturgical committee is surreptitiously making the rounds. One criticism the committee has received about the new Baptismal Form is: it doesn't lay enough stress on sin).

We have a similar situation with some of our hymns. We used to sing a version of "Beneath the Cross of Jesus" which went like this, in the second stanza: "And from my smitten heart with tears/Two wonders I confess:/The wonders of His glorious love/And my own worthlessness." Fortunately, the last word has now been changed to unworthiness. I quite agree that we are unworthy; I do not agree that we are worthless. But the hymn that takes the prize here--still unchanged, I'm sorry to say--is Issac Watts' "Alas! and did my Savior Bleed," the first stanza of which ends as follows: "Would He devote that sacred head/For such a worm as I?" Not exactly a groovy self-image, is it?

Generally, in our Calvinistic circles, we have a self-image that over-accentuates the negative.[4] We see ourselves commonly through the purple-colored glasses of total depravity. We have been writing our constant sinfulness in capital letters, and our newness in Christ in small letters. In the main text of our theological outlook we have been proclaiming that we are full of sin and remain so until we die, while on the bottom of the page there is a little footnote in small, almost unreadable print admitting that we are also new creatures in Christ. As I said at a previous CAPS Convention, we believe in total depravity so strongly we think we have to practice it, while we hardly dare believe in our newness. This kind of self-image, I am convinced, turns the New Testament upside down. For what the New Testament writers emphasize (and I hope to document this in my paper) is that the Christian is a new creature in Christ, who, to be sure continues to struggle against sin during this life, but does so as one who is more than a conqueror through Christ.

Others have noted our preoccupation with total depravity. Peter De Vries's Blood of the Lamb, you may recall, contains a hilarious caricature of the Calvinism of his younger days. Let me read you a few lines from the earlier part of the book:

> The men were in the kitchen....discussing Total Depravity, a tenet for some reason always especially dear to our folk. My uncle [the preacher] was explaining its connection with Original Sin, taking himself as an example to say that, while conceding he had character, integrity, a keen mind and a gift for scholarship second to none, he was unworthy in his own eyes and in the eyes of God, all his works as naught and his righteousness as filthy rags. This being our view of human merit [De Vries adds], it can be imagined what we thought of vice.[5]

It is, however, not only among Calvinists that this morbid preoccupation with sin and depravity is found. I suppose it is particularly Roman Catholics whom Jean-Paul Sartre is caricaturing when in his play, The Flies, he makes a man fall on his knees saying, "I stink! Oh, how I stink! I am a mass of rottenness....I have sinned a thousand times, I am a sink of ordure, and I reek to heaven." After this pretty little speech Zeus, the character who stands for God, comments, "O worthy man!"[6] In this play Sartre, the atheist, is telling us: this is how I see Christians, as always groveling in the dust because of their sins--and the more they do this, the more their God is pleased. The only way for a man to acquire an adequate self-image, Sartre here implies, is for him to get rid of the last vestiges of his Christian faith, since all Christianity ever does for a man is to take away his self-respect.

It is precisely this point which I now wish to challenge. I would like to explore with you the resources of the Christian faith for the cultivation of a proper self-image. Before summarizing direct Scriptural teachings on this subject, however, I would like to get at my subject in an indirect manner. While rereading the New Testament in search of material on my topic, I was struck by the fact that the Apostle Paul, though deeply conscious of his sinful past and of his continuing imperfection, yet had a positive self-image. It will therefore be helpful, I think, for us to look first at Paul's self-image, as an illustration of what a Christian self-image can be and ought to be.

Paul often saw himself as a great sinner. But the thing that amazed me, as I looked at these passages, was that he never described himself as a great sinner without at the same time referring to the grace of God which forgave his sins, accepted him, and enabled him to be useful in God's kingdom. In other words, Paul never simply sat down and brooded about his sins; whenever he thought about his sins, he thought about the grace of God![7] In I Tim. I:15, for example, Paul calls himself the chief of sinners, but notice that he does this in a context in which he is describing salvation: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."[8] The point of Eph. 3:8 is the contrast between Paul's feeling of unworthiness and the privileged position to which God has called him: "Unto me, who am less than the least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ." In I Cor. 15:9-10 Paul gives expression to his deep guilt-feelings about the fact that he was once a persecutor, and yet he maintains a positive self-image because of what the grace of God has done for him and is still doing through him: "For I am the least of the apostles, that am not meet [fit] to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me."

Though Paul can look back to aspects of his former life of which he is now ashamed, he does not continue to brood on these things; he has learned to "forget the things which are behind" (Phil. 3:13). Without detracting from the gravity of his past sins, Paul sees that, where sin abounded, grace did much more abound: "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service; though I was before a blasphemer, and a persecutor, and injurious; howbeit I obtained mercy, because I did it ignorantly in unbelief: and the grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus" (I Tim. 1:12-14).

We may say, then, that though Paul has a very deep sense of sin, he also has a positive self-image. Yet his confidence is not so much in himself as in God, who enables him to do his task. Because Paul does often make positive statements about himself, he is sometimes accused of pride. I cannot agree with this judgment, however, for I find that whenever Paul speaks of his achievements, he always gives God the praise. "Not I, but the grace of God which was with me" (I Cor. 15:10). "And such confidence have we through Christ to God-ward; not that we are sufficient of ourselves, to account anything as from ourselves, but our sufficiency is from God" (II Cor. 3:4,5). "But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (II Cor. 4:7). In fact, in II Cor. 11:30 he says, "If I must needs glory, I will glory of the things that concern my weakness." He follows this with an example which I have never fully understood until I read F. D. Bruner's comment on this in his Theology of the Holy Spirit:[9] "In Damascus the governor....guarded the city....in order to take me; and thru a window was I let down in a basket by the wall, and escaped his hands" (vss. 32-33). Paul is here telling the Corinthians: Don't look upon me as a "superstar;" I'd rather have you think of me as a kind of comic figure, for such I certainly was when I escaped from Damascus by riding in a basket. My greatness is not found in my own person, but in the fact that I am in Christ. "Most gladly therefore will I rather glory in my weakness, that the power of Christ may rest upon me" (II Cor. 12:9).

Yet, while giving God all the glory for what he had been enabled to do for Him, Paul did not simply brush aside his considerable achievements with a wave of the hand--a procedure which is sometimes considered a mark of piety amongst us. Paul dared to say, "I worked harder than any of them [the other apostles]" (I Cor. 15:10, RSV). To the Ephesian elders he said, "I shrank not from declaring to you the whole counsel of God" (Acts 20:27). And to Timothy he writes, near the end of his life, "I have fought the good fight, I have finished the course, I have kept the faith" (II Tim. 4:7).

Paul realizes that he has not yet attained perfection: "Not that I have already obtained, or am already made perfect....Brethren, I count myself yet to have laid hold" (Phil. 3:12,13). In spite of this fact, however--and I find this one of the most fascinating facets of Paul's personality--he dares to say, on more than one occasion, to the Christians who will be receiving his letters, "Be ye imitators of me" (I Cor. 4:16, 11:1; Phil. 3:17; II Thes. 3:7). Most of us would much rather say to our children, our students, or our Christian friends, "Do as I say, but not as I do." I find it difficult to identify with the mentality of a Christian who dares to say to others, "Imitate me." Perhaps it is because I have not yet reached the level of sanctification which Paul had reached when he wrote these words. Whatever else we say about these passages, however, we must admit that they reveal a positive self-image. Conscious of the fact that he was not perfect, and that whatever good was in him was due to God's grace, Paul is yet so confident that God's Spirit will continue to empower him that he has the courage to say to others, "Be ye imitators of me."

Summing up, then, we may say that Paul, despite his deep sense of sin, had a positive self-image. He saw himself as someone upon whom God had showered His grace, whom God had enabled and was still enabling to live a fruitful life for Christ, and whom God so continued to fill with His Spirit that his life could be an example to others.

I should now like to take up three exegetical problems related to the question of our self-image. The first of these has to do with the interpretation of Rom. 7:14-25. Does this passage describe the regenerate or the unregenerate? The Christian Century used to run, on more than one occasion, a series of articles by various theologians entitled, "How My Mind Has Changed in the Last Ten Years." I think I could now write such an article. Ten years ago, for the CAPS Convention of 1961, held at the Morrison Hotel in Chicago, I defended the view that the latter part of Romans 7 describes the regenerate man. Today I no longer hold that view. The change came while I was teaching an elective course recently in which we went through the entire book of Romans, chapter by chapter. I now agree with Herman Ridderbos, Professor of New Testament at the Theological School in Kampen, the Netherlands, that these verses in Romans 7 are not a description of the regenerate man, but are a description of the unregenerate man who is trying to fight sin through the law alone.[10] I grant that this is a picture of the unregenerate man seen through the eyes of a regenerate man, since it is Paul after his conversion who is writing these words. But, despite the present tense and the dramatic first-person form in which this material is cast ("the good which I would I do not"), I now think that this section describes the struggle with the law found in the unregenerate man.

My reasons for reinterpreting Romans 7 in this way are as follows:

1) Romans 7:14-25 reflects and further elaborates on the condition pictured in 7:5. In 7:4 we read, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to him who was raised from the dead, that we might bring forth fruit unto God." You believers, Paul is saying, died to the law because you were crucified with Christ; because you are not only one with Christ in his death but also in his resurrection, you have now been joined to Christ--married to Christ, so to speak--so that you might bring forth fruit for God. In the next verse, however (verse 5), Paul goes on to

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say, "For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death." Here Paul is describing a state previous to conversion, when we, so says Paul, were still in the flesh. At that time we were not able to keep the law, but rather found that the law aroused our sinful passions, with the result that we were bringing forth fruit, not for God but for death. This, it now seems to me, is precisely the condition reflected in the latter part of Romans 7: "Sin, that it might be shown to be sin, by working death to me through that which is good--that through the commandment sin might become exceeding sinful" (v.13). What follows, from verse 14 on, is begun by the word for, and is an elaboration of this condition. The law, so says the man who speaks in these verses, is something I may be able to delight in, but cannot and do not keep.

2) One finds no mention of the Holy Spirit or of the strength of Christ in Romans 7:14-25, whereas there are at least sixteen references to the Holy Spirit in Chapter 8, and possibly more. This fact cannot be without significance.

3) The mood of defeat which permeates Romans 7:14-25 does not comport with the mood of victory so common to Paul's writings elsewhere, when he describes the Christian life. When he says, for instance, that there is a different law in his members, bringing him into captivity under the law of sin which is in his members (verse 23), he certainly does not seem to be picturing the same situation as when he says that the law of the Spirit of life in Christ Jesus has made him free from the law of sin and of death (8:2).

4) Many commentators have called attention to the unusual words in 7:25, "So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin" [italics mine]. The words of myself are emphatic. They suggest that Paul is indeed describing a person who tries to "go it himself"--to live the Christian life in his own strength, instead of in the strength of the Spirit.

5) As I already mentioned, there is an abrupt change of mood as we go from Romans 7 to Romans 8. Romans 8:2 tells us how we can obtain freedom from the law under whose captivity we have been held in chapter 7:14-25: "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Paul uses the word law in various ways; in the verse just quoted he uses law in the sense of principle or power. The power of the Spirit, he says, has made me free from the power of sin and death. The power of sin and death is what he experienced in his unregenerate state, described in the latter part of Romans 7. But through the power of the Spirit he has been set free from this slavery. What Paul says here, therefore, ties in precisely with what he had said in 7:6, in the previous chapter: "But now we have been discharged from the law, having died to that wherein we were held; so that we serve in newness of the spirit, and not in oldness of the letter." You could say that the rest of Chapter 7 (verses 7-25) is a kind of interlude, elaborating on the condition pictured in 7:5, and that Chapter 8 takes up again where 7:6 left off.

6) Romans 8:4 teaches that, if we walk not after the flesh but after the Spirit, the ordinance of the law can be fulfilled in us (or by us). So we are not doomed to perpetual defeat in trying to keep the law; we can keep it (though not perfectly) but then only in the strength of the Spirit.

What we have, therefore, in Romans 7:14-25 is a vivid description of the inability of a person to serve God in his own strength with only the law to help him. This description would strike home to Jews who set great stock by the law, and thought the way to the good life was simply found through keeping the law. It would be possible, I agree, for a regenerate Christian also to slip into this type of life, if he stopped walking by the Spirit and tried to keep the law in his own strength. But I no longer believe that this section describes the typical life style of the regenerate believer.

This understanding of Romans 7 has important significance for our view of the Christian's self-image. My present interpretation of Romans 7 does not imply that I see no struggle in the Christian life; it only implies that I do not think Romans 7:14-25 describes that struggle in its usual form. No longer, for instance, do I believe it is justified for a Christian, after falling into sin, to say, "But even that great saint, the Apostle Paul, had to confess, 'the good which I would I do not; but the evil which I would not, that I practice.'" Understanding Romans 7 in the way I now believe to be right will help us to come to greater clarity on the Christian's self-image. There is struggle in the Christian life, to be sure, but the struggle is carried on, not in an atmosphere of constant defeat, but in an atmosphere of victory.

A second exegetical problem related to the question of our self-image is the question of whether sinless perfection is possible for the Christian in this life. For an answer to this question let us turn to the First Epistle of John. Many people feel that in this epistle John teaches that sinless perfection is possible in this life, pointing particularly to a passage like I John 3:9, "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God." To understand fully what John is saying in this epistle, however, we must look at some other passages from the letter. Note what is said, for example, in 1:8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Verse 9 reads, "If we confess our sins [implying that even Christians must still confess their sins], he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." We note a similar situation in 2:1, "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." These verses clearly teach that anyone who claims that he has no sin whatsoever, and never needs to confess any sin, deceives himself. Obviously, then, when John says in 3:9 that he who has been begotten of God cannot sin, he does not mean that the regenerate person can live a life which is completely free from sin.

How, then, are we to understand that puzzling passage in 3:9? To understand it properly we need to look carefully at the tenses John is using. In I John 3:9 the tenses that are used to describe the kind of sinning which the regenerate person cannot do are present, and the present tense in Greek indicates continued or habitual action. Literally translated, this verse would read: "Everyone who has been begotten of God does not continually or habitually keep on sinning....and he is not able to keep on sinning habitually or continually because he has been begotten of God." What this passage teaches, therefore, is that the regenerate person cannot and does not continue to live in sin.

In 2:1, however, the tenses used to describe the kind of sinning which a regenerate person can still do are aorists, and aorists in Greek commonly indicate snapshot action, punctiliar action, momentary action. A literal translation of this verse, therefore, might read somewhat as follows: "My little children, I write these things to you so that you may not commit sin. And if anyone commits a sin, we have an Advocate with the Father." What John here teaches us, therefore, is that a regenerate person (for he is writing to believers) can still fall into sin, but that when he does so, he should not despair, since we have an Advocate with the Father through whom we may obtain forgiveness. Putting all these passages together, therefore, we find John saying something like this: the regenerate person may on occasion fall into sin, but he cannot live in sin. John Stott, in his Tyndale Commentary on the Epistles of John, puts it this way: "....The sin a Christian 'does not' and 'cannot' do is habitual and persistent sin."[11] And he quotes David Smith as saying, "The believer may fall into sin, but he will not walk in it."[12]

The perfectionist, therefore, who claims that the believer can live totally without sin in this life, cannot find support for his position in John's first epistle. On the other hand, however, I find John also militating against the notion rather common amongst us that sin in the believer is rather to be expected as a matter of course. It strikes me that what John is saying here is really this: Though it is true that believers may occasionally fall into sin, such falling into sin ought to be looked upon as the unusual thing. Sin is no longer the atmosphere in which you live; if you have been born again, it is impossible for you to continue to live in sin. If, then, it happens that you do fall into sin, you ought not to be completely demoralized, but you ought to be a little bit surprised.[13] One commentator, Kenneth Wuest, has put it very well: "John regards sin in the believer's life, not as habitual, but as extraordinary, as infrequent."[14]

One more exegetical problem I should like to take up is this: How does the tension between the "already" and the "not-yet" affect our self-image? That there is such a tension in the believer's life is stressed by such writers as Herman Ridderbos, Oscar Cullmann, and Geerhardus Vos.[15] Jesus Christ has come, and therefore the decisive victory over sin, the devil, and the flesh has been won. Jesus Christ is, however, coming again, and therefore the victory is not yet complete. We live, as Culmann puts it, between D-day and V-day; though the enemy has been decisively defeated, there remain pockets of resistance, there are still guerilla troops to be defeated, there are still battles to be fought. In one sense we already possess salvation; in another sense we still look forward to our salvation. We already have the new life; we do not yet have perfection.

Paul often makes this point. In Phil. 3:7-8 he says, "Whatever gain I had, I counted as loss for the sake of Christ. Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord" (RSV). Here Paul is saying: What I now have in Christ is so tremendous that I have willingly given up everything that was gain to me that I might have this great benefit. Yet a few verses further on he says, "Brethren, I count not myself yet to have laid hold but....I press on toward the goal" (vss. 13-14). Probably the most triumphant chapter in the entire Bible is Romans 8; yet even in the midst of all this triumph Paul has to say, in verse 23, "And not only so, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

Our self-image, then, must be seen in the light of this tension between the "already" and the "not-yet." We are in Christ, to be sure, and therefore we share His decisive victory over the powers of evil. But, since we are still on this side of the Parousia, we do not yet enjoy the totality of Christ's victory. Our self-image must leave room for eschatology. What we have here and now is only the beginning, only the first fruits, only the overture. The best is still to come! I like that line from Browning: "Man's reach should exceed his grasp, or what's a heaven for?" C. S. Lewis has put it unforgettably: "All your life an unattainable ecstasy has hovered just beyond the grasp of your consciousness. The day is coming when you will wake to find, beyond all hope, that you have attained it...."[16]

Having looked at Paul's self-image, and having considered some exegetical problems related to the question of our self-image, let us now ask ourselves, "What should the Christian's self-image be?" In developing this topic, I should like to look at a number of Biblical concepts. The first of these is the teaching of the New Testament about the old man and the new man.

It has been commonly held that in the believer there is a continual struggle between the old nature with which he was born, and the new nature which he received in regeneration. In fact, this is the view which I myself held until recently, and which I defended vigorously at the 1961 CAPS Convention. But I am now questioning the correctness of that common view. I had noted that John Murray, until recently Professor of Systematic Theology at Westminster Seminary, in his Principles of Conduct, rejects the idea that the believer is both old man and new man. In that volume, Murray says that it is just as wrong to call the believer both a new man and an old man as it is to say that he is both regenerate and unregenerate.[18] He contends that, since according to New Testament teaching the believer has put off the old man and put on the new, we must think of him as a new man, though a new man not yet made perfect, and still the subject of progressive renewal. This progressive renewal, however, is not to be conceived of as the putting off of the old man and the putting on of the new.[19]

I found a conception similar to Murray's in Herman Ridderbos's recent monumental study of Paul's teachings entitled Paulus. He ties in concepts like "old man" and "new man" with salvation history, and sees them as descriptive of two different life-styles. In what follows, I am indebted to Ridderbos's understanding of these concepts.

Old and new man, it seems to me, ought not to be seen as aspects or sides or parts of the believer, which are both still somehow present in him. Old and new man are two different ways of living--two different life-styles, if you will. The believer confesses that for him the old man has been crucified with Christ. Paul expresses this truth in Rom.6:6, "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin." This crucifixion of the old man happened in salvation history. When Christ died on the cross, our old man--that is, our old, God-defying life-style--was put to death with him. This means that for us who have been united with Christ in baptism (see verses 3 and 4), this old life-style is no longer a valid option for us; we are through with it.

The fact that the believer has decisively rejected the old life-style described by the expression *old man* is taught by Paul in the two other passages where these terms occur: Eph. 4:22-24, and Col. 3:9 and 10. To quote just the latter passage, Paul there says, "Lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of Him that created him."20 Paul appeals to his readers not to lie to each other because they have once-and-for-all put off the old life-style and put on the new (the tenses in both cases are aorists, indicating the once-for-all-ness of the action). When you became believers and were baptized, Paul is saying, you by faith put away this old way of living (the *old man*) and put on the new way of living (the *new man*). Therefore you must not lie to each other.

Our self-image, therefore, must be of a person who has rejected the old way of living which is called the *old man*, and has adopted the new way of living which is called the *new man*. Paul himself describes what our self-image ought to be in Rom. 6:11, a few verses beyond the passage where he says that our old man has been crucified with Christ (and I quote now from the RSV): "So you also must consider yourselves dead to sin and alive to God in Christ Jesus." This is as clear a Biblical statement of the Christian's self-image as I could find anywhere. Because of what Christ did for us, and because we have appropriated that benefit by faith, we now are to look upon ourselves as no longer living in a manner called the *old man*, but we are now to live in a manner called the *new man*. We are to look upon ourselves, therefore, not as partly *old man* and partly *new man*, but as *new men* in Christ.

Does this mean that for the believer the struggle against sin is over? By no means; the New Testament is full of the language of struggle: the Christian life is called a battle, a race, and a wrestling against evil spirits; we are told to be good Christian soldiers, to fight the good fight of the faith, and to put on the whole armor of God. It will be granted, too, that in this struggle we sometimes lose. We learned from John's epistle that not only may the believer sometimes commit sin, but that a believer who says that he has no sin deceives himself. When we do fall into sin, however, we are momentarily living according to the *old man*, or the old life-style. We are then living contrary to what we really are in Christ. Though we are regenerate, we are then living contrary to our regenerate life. Though we have put on the new man, we are then living contrary to the *new man*, as if we were still *old men*.

The fact that this sometimes happens, however, does not mean that we must therefore revise our self-image as having to include both *old man* and *new man*, or that we have to program a little bit of the *old man* into our self-image. When we slip into an *old man* way of living, we are living contrary to our true self; we are denying our true self-image. Paul does not say, in Rom. 6:11, "Consider yourselves to be *mostly* alive to God but *partly* dead to God." What he says is: "Consider yourselves dead to sin and alive to God." This, then, must be our Christian self-image. We must reckon ourselves or consider ourselves to be new men in Christ, who have turned our backs upon the old way of living called the *old man*, and who, therefore, refuse to identify ourselves with it any longer.

As further illustrative of this point, let us look briefly at Gal. 5:16-25. This passage vividly describes the struggle involved in the

Christian life, but it pictures this struggle as being fought in an atmosphere of victory, not of defeat. In Gal. 5:16 Paul says, "But I say, Walk by the Spirit, and ye shall not fulfill the lust of the flesh." The RSV here is quite mistaken when it translates the second half of the verse as if it were a second command: "and do not gratify the desires of the flesh." In the Greek the second clause is not a prohibition, but a strong negation;[21] it really amounts to a promise: If you walk by the Spirit, you shall not in any way fulfill the lust of the flesh. Flesh here means man's total nature as opposed to God and as therefore prone to sin; insofar as flesh manifests itself in behavior, we could say that it stands for a sinful life-style, and that it is therefore similar in meaning to old man. Spirit here probably means the Holy Spirit, though there are some who interpret it as referring to man's new nature. The fact that the struggle in the Christian is here described as between the Holy Spirit and the flesh implies that believers must still battle against fleshly impulses. But this does not mean that believers are "in the flesh," for Paul says plainly in Rom. 8:9, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you."

Getting back now to Galatians, in 5:17 Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." The last clause, "that ye may not do the things that ye would," is often interpreted as meaning "so that you cannot do the good things you really want to do" more or less in the spirit of Romans 7. But why should we switch from the mood of victory to the mood of defeat? Verse 17 follows and gives a reason for the statement of verse 16, "Walk by the Spirit and ye shall not fulfill the lust of the flesh." Why is this so? Because these two are contrary to each other, Paul says in verse 17. And this means that if you walk by the Spirit you will not continue to do the bad things you might sometimes be inclined to do. The atmosphere is one of victory, not defeat.

Now there follows a listing of works of the flesh and then of the various facets of the fruit of the Spirit (works are plural but fruit is singular). Note the activistic way in which flesh and Spirit are here described. Like old man and new man, flesh and Spirit here stand for different life-styles.

And now we come triumphantly upon verse 24: "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." Here Paul tells us again what it means to be a Christian. The Christian has turned his back upon the flesh, has crucified it (the tense is aorist, suggesting once-for-all action). It is, therefore, not correct to say that the Christian is part flesh and part Spirit. He is in the Spirit, and has decisively repudiated the way of living called the flesh. When he does fleshly things, as he occasionally does, he is going contrary to what he really is. We see again that the Christian's self-image is to be a positive one: We are in the Spirit, and hence we must walk by the Spirit. When we do so, this is God's promise: we shall not fulfill the lust of the flesh. There is struggle in the Christian life, but the battle is fought in the atmosphere of victory, not of defeat.

Let us next take a brief look at Biblical teaching about the Christian as a new creature in Christ. The passage which comes to mind most readily in this connection is, of course, II Cor. 5:17, "Wherefore, if any man is in Christ, he is a new creature; the old things are passed away; behold, they are become new." Lewis Smedes, in his penetrating recent study of union with Christ called *All Things Made New*, sees this passage in a salvation-history context: because of Christ's reconciling work on the cross, a new creation (the word in the original can be translated either as *creature* or *creation*) has come into existence, and all who are in Christ now have a part in that new creation.[22] I agree with this, but I believe the passage also has much to say about our Christian self-image. We are to see ourselves as new creatures in Christ, not just as totally depraved sinners. To be sure, apart from Christ we are sinners, but we are no longer apart from Christ. Something new has been added--or, rather, *someone new* has been added.

The Christian life consists not merely in believing something about Christ; it also involves believing something about ourselves. And that something is that we are to see ourselves as being in Christ. I'm talking now about a new vision of ourselves. The Old Testament prophet said that without vision the people perish. Have we caught this vision? Do we dare believe this about ourselves: that we are actually new creatures in Christ? Having this kind of self-image is bound to make a difference in our lives. It may even make a revolutionary difference in our lives.

Being a new creature in Christ means that I must see myself as constantly indwelt by Christ and His Spirit. According to Gal. 2:20 I have been crucified with Christ and it is no longer I that live but Christ that lives in me. According to Romans 8:9 the Spirit of God, also called the Spirit of Christ, is dwelling in me. My self-image, therefore, must be of someone in whom Christ is dwelling by His Spirit. Living in harmony with that kind of self-image ought to make us say, as it made Paul say, "To me to live is Christ" (Phil. 1:21).

Another Biblical concept I should like to look at briefly is the concept of the life of victory. In Reformed circles we have usually reacted negatively to perfectionist movements which seem to teach that Christians, or at least certain Christians, are able to live without sin in this life. While disagreeing with this position, as most of us probably do, we must not forget, however, that the Bible does describe the Christian life as a life of victory.

Note the thrust of Paul's words in Romans 6:14, "For sin shall not have dominion over you" (or, as the New English Bible has it, "shall no longer be your master"). To have a self-image of ourselves as people who are constantly being defeated by sin, therefore, is to have a self-image which is not in agreement with Scripture. And for people who say, with a nonchalant shrug of the shoulders, "Well, we really can't help sinning, you know," there is always I Cor. 10:13, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (RSV).

We have already noted the victory motif in Gal. 5:16-25. Though the Christian must still struggle, he knows that in the strength of the Spirit he can be victorious. The well-known words of Phil. 4:13 were originally uttered in connection with the problem of contentment; yet they have a bearing, I believe, on the question of victorious living: "I can do all things in him that strengtheneth me." And John certainly sounds the note of victory in his first epistle, chapter 5:4, when he says, "For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith." As Christians we are not victims but victors.

The question has been raised whether a Biblical expression like "counting others better than ourselves" implies a sort of negative self-image. Does this injunction tell us that, in order to be good Christians, we must run ourselves down and think of ourselves as inferior to others?

I do not think so. Again, it's a question of interpretation. Look, for instance, at Phil. 2:3, "Doing nothing through faction or through self." Phillips, I believe, has effectively captured the spirit of this verse when he translates: "Never act from motives of rivalry or personal vanity, but in humility think more of one another than you do of yourselves." The point is not that I must demean myself or think of myself as inferior to someone else. The point is rather that I must not seek my own honor at someone else's expense, and that I must be more concerned to honor or praise others than I am to have others praise me. One is reminded of Rom. 12:10, "In honor preferring one another," which the margin of the Jerusalem Bible renders, "Outdo each other in mutual esteem."

What this means is that I must be more eager to see you get honored than I am to see myself get honored. But this does not imply that I need to despise myself or deprecate myself. As a matter of fact, it requires a pretty healthy kind of self-confidence or self-esteem for us to be more concerned for the other man's honor than for our own. On the other hand, it is precisely the person who runs other people down in order to bolster his own ego who is evidencing a negative self-image.

Observe now how Paul approaches this problem in another way in Rom. 12:3, "For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith." To think more highly of ourselves than we ought to think is pride. To think less of ourselves than we ought to think is false modesty. To think soberly about ourselves is to think realistically: to take stock of the talents and abilities God has given us, and to make an honest appraisal of ourselves. Such an honest appraisal, however, will immediately bring us back to the question that makes the shoe pinch: how well am I using my abilities in the service of my Lord? Here the discrepancy between my perceived self and my ideal self will come into the picture again, and will motivate me to try even harder and to do even better than I have been doing.

This leads me to the consideration of a final Biblical concept, that of progressive transformation. Our self-image must not be static but dynamic. We may never be satisfied with ourselves, but must always be pressing on toward the goal. I like the words attributed to Toscanini, which I saw on one of his record jackets: "Almost satisfied this time."

Though, as we have seen, we are to think of ourselves as new men in Christ, the new man which we have put on is, so Paul reminds us in Col. 3:10, being continually renewed unto knowledge after the image of him that created him. So even our new man is being progressively renewed.

This progressive renewal involves our own responsible activity. If I were to ask you who it is that brings our holiness to its goal, you would probably say, God. Yet Paul says that this is what *we* must do: "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, bringing holiness to its goal (for this is what the word *perfecting* really means) in the fear of God" (II Cor. 7:1). The same point is made in Romans 12:2, "And be not fashioned according to this world, but be continually transformed by the renewing of your mind." The word *transformed* means not just outward change but inner transformation: new motives, new values, and new goals. This is our continuing challenge.

Yet, at the same time, this progressive renewal is ultimately the work of God within us. The same transformation which is called our task in Romans 12 is ascribed to God's Holy Spirit in II Cor. 3:18, "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are being transformed into the same image from one degree of glory to another, even as from the Lord the Spirit."

We are now new creatures. Some day our newness will be complete. "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (I John 3:2, RSV).

Footnotes

[1] See, among others, James Baldwin, *The Fire Next Time* (New York: Dell Pub. Co., 1962); Grier and Cobbs, *Black Rage* (Bantam Books, 1968).

[2] Grand Rapids: Zondervan, 1968; p. 145.

[3] In *Readings in Educational Psychology*, ed. Henry Clay Lindgren (New York: John Wiley and Sons, 1968), pp. 158-80.

[4] When I say this, I am not talking primarily about what is found in our Calvinistic creeds or in the writings of our Calvinistic theologians. I grant that the positive self-image (believers are new men in Christ) is found in these creeds and theologians. But I am talking primarily about the self-image we Calvinists commonly seem to grow up with, about the kind of "climate" in which we commonly live. It is my conviction that this "climate" is usually far more chilly than the Bible warrants.

[5] Signet Book ed. (New York: New American Library, 1963), p. 17.

[6] In *No Exit and Three Other Plays* (New York: Vintage Books, 1948), pp. 77-78.

[7] Paul, in other words, well exemplified the attitude of the believer who, without minimizing his sins, refuses to be constantly hypnotized by them. My former Professor of New Testament, the late Prof. Henry Schultze, used to put it this way: "You can't think too seriously about your sins; you can think too exclusively about them."

[8] Except where otherwise noted, all Bible quotations are from the American Standard Version.

[9] Grand Rapids: Eerdmans, 1970; p. 311.

[10] See H. Ridderbos, *Aan De Romeinen* (Kampen: Kok, 1959). This view of Romans 7:14-25 is *also* defended in his more recent *Paulus* (Kampen: Kok, 1966). Incidently, the understanding of Romans *7 which* I set forth in this paper is shared by my colleagues in the New Testament Department at Calvin Seminary, Andrew J. Bandstra and Bastiaan Van Elderen. It has also been adopted, as I learned just recently, by Prof. Edmund P. Clowney of Westminster Seminary.

[11] Grand Rapids: Eerdmans, 1964; p. 135.

[12] Stott, *op*. *cit*., p. 136.

[13] We could summarize John's teaching somewhat as follows: the believer must always remember two things about himself: (1) his new life as a born-again person, and (2) his continuing imperfection this side of the grave. But what John emphasizes is not the imperfection but the new life.

[14] In *These Last Days* (Grand Rapids: Eerdmans, 1954), p. 109. The word *infrequent* here must not be understood as meaning that a Christian can live for even one day without sinning, since our Lord taught us to pray daily, "Forgive us our debts." What Mr. Wuest intends to say, I believe, is that the Christian's normal life style must not be that of ha-

bitual sinning but rather of habitual obedience.

[15] H. Ridderbos in *Paulus* and in an earlier volume, *De Komst van het Koninkrijk* (Kampen: Kok, 1950). Oscar Cullman in *Christ and Time* (Phila.: Westminster Press, 1950); also in his *Salvation in History* (N. Y.: Harper and Row, 1967). Much earlier, Geerhardus Vos had expressed the same thought in his article, "Eschatology of the New Testament," in the *International Standard Bible Encyclopedia* (Chicago: Howard-Severance Co., 1915), II, 979 ff.

[16] *The Problem of Pain* (London: Collins, 1957), p. 136.

[17] Grand Rapids: Eerdmans, 1957; p. 212.

[18] *Principles of Conduct*, p. 218.

[19] *Ibid.*, pp. 218-19.

[20] In this passage Paul ties in the new man with the renewal of the image of God in man. The concept of the image of God is a significant one in connection with the question of the Biblical self-image. The Scriptures teach that man was created in the image of God (Gen. 1:26,27), that man lost that image in the narrower or functional sense when he fell into sin (Gen. 3:1-6), but that the likeness to God which was lost in the fall is being progressively restored in the hearts and lives of believers (Eph. 4:22-24, Col. 3:9-10, II Cor. 3:18). Our self-image as believers, therefore, must be that of people who do not simply remain depraved sinners, but who are being made progressively more like God as Christ more and more lives in us by His Holy Spirit.

[21] The construction used here, *ou mee* with the aorist subjunctive, designates an emphatic future negation, and is never used, as far as I know, to designate a prohibition. Cf. A. T. Robertson, *Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), pp. 851-54, where the only instances of prohibitions in the aorist subjunctive are with *mee* rather than with *ou mee*. Cf. also Blass and Debrunner, *Greek Grammar of the New Testament*, trans. Robt. W. Funk (Chicago: U. of Chic. Press, 1961), p. 184, par. 365; and C. F. D. Moule, *An Idiom-Book of New Testament Greek* (Cambridge: Univ. Press, 1959), p. 22. Furthermore, the ASV rendering fits the context: If you walk by the Spirit, you shall not fulfill the lust of the flesh, *for* (v. 17) these two are completely opposite to each other, so that, if you follow the one, you cannot at the same time follow the other.

[22] Grand Rapids: Eerdmans, 1970; pp. 104 ff. This book, along with James Stewart's *A Man in Christ* (N. Y. : Harper's, 1935), makes a valuable contribution toward a proper understanding of the Christian self-image.

SELF-IMAGE AND SELF-ESTEEM
A CHRISTIAN PSYCHIATRIC APPRAISAL

by

David F. Busby, M.D. *

It seems fairly certain that Robert Burns little knew the immensity and the complexity of the psychological stream to which he was contributing when he in May 1786 (more than a century before Freud) wrote "Oh wad some Pow'r the giftie gie us to see oursels as others see us"![1] Of common interest to us in this conference on self-esteem is the lesser-known continuation of the quote: "It wad frae (from) mony a blunder free us, and foolish notion." Also of special interest is that the poem is titled "To a Louse" (the louse was crawling on a lady sitting in church!). Certainly the subject self-image and self-esteem constitutes both a monumental challenge to man's knowledge and an equally monumental factor in man's experience of and contribution to life on this planet, especially when such (self-esteem) is properly known and utilized. This latter fact was attested to by none less than John Milton who in "Paradise Lost" wrote "Oft times nothing profits more than self-esteem, grounded on just and right well manag'd".[2] One of the most penetrating and comprehensive of classical literary comments comes from the mind and pen of Alfred Lord Tennyson who said "Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power".[3] It should be of more than passing interest that all three of these authors, picked more or less at random, were apparently Christians (Burns being quite a satirist of Calvinism, however, according to Encyclopedia Britannica). The novel "Fifth Business" by Robertson Davies is currently on the Chicago best seller list. In reviewing it an English professor stated "the central theme of the novel is the realization that 'we all think of ourselves as stars and rarely recognize it when we are indeed mere supporting characters or even supernumeraries'.[4] This observation from current literature illustrates both the nature of and a problem involved in studying self-concept, namely, the elements of subjectivity and of self-deception which are inevitably involved; and yet it is in part because of these elements and the need to counter them with objectivity that a concerted and collaborative study of the subject seems not just in order but imperative. This is particularly so for Christians because it is my observation and persuasion that despite the promise of God to help us cope with self-deception by enabling us to progressively see things and ourselves as He sees, nevertheless some form of distortion of self-concept seems one of the most common findings among Christians both inside and outside of our clinical offices. Particularly disturbing to some of us is the apparently rather pervasive attitude that self-esteem is rather dangerous if not downright unspiritual, sinful, and Satanic. For these and other reasons I am glad for this opportunity to make my contribution to our study of the subject and to share with you these days.

My approach shall be to begin by attempting a few basic operational

*Dr. David F. Busby is a psychiatrist in private practice at Niles, Illinois conceptualizations from which should flow a panoramic survey of the various aspects of our subject. I shall then choose a few aspects to examine hopefully in some depth as to the nature, origin, development, dynamics (in health and in sickness), and implications of *self-esteem* both in *theory* and in *practice*. *Theory* includes a review of some *major* schools of thought, mostly psychiatric. *Practice* includes both life in general and a specific focus on clinical therapy, the elaboration of which is scheduled for this afternoon's sessions. I shall close by offering some thoughts and theories of my own and their implications in the Christian life and counseling.

Theory

Self-image in general and self-esteem in particular are but two of a plethora of terms many of which may well come up elsewhere in the convention. Among such are: self-abasement, self-actualization, self-assertion, self-awareness, self-concept, self-confidence, self-consciousness, self-control, self-deception, self-defeat, self-denial, self-fulfillment, self-hatred, self-idealization, self-identity, self-knowledge, self-love, self-preservation, self-punishment, self-realization, self-relatedness, self-respect, self-revelation, self-sufficiency, and self-understanding.

Body-Image

We begin our search for self-image with the concept of body-image. Freud conceptualized the ego as "first and foremost a body-ego; it is not merely a surface entity but it is in itself the projection of a surface".[5] While some of Paul Schilder's ideas were antedated by both Ambroise Paré (1649) and Weir Mitchell (1871), his name has come to be automatically associated with the concept of body-image, one of the earliest and most fundamental ingredients in the self-concept. Whereas the neurologist Head (1920) had described the body-schema as "the integrated unity resulting from past and present sensory experiences organized in the cortex",[6] Schilder[7] extended the concept to a tri-dimensional one including both the person's psychological investment in his body and its sociological meaning to himself and to society. He related the body-image concept also to curiosity, expression of emotions, social relations, duty, and even to ethics, always maintaining its basic physiological substrate. The relationship between this and Freud's concept of the ego is obscure being identified by some and differentiated by others. Federn[8] differentiated between the physical and mental aspects as illustrated by the difference between the waking and sleeping state respectively, the body only being conceptualized while awake. He equates "ego-feeling" with unity and continuity, contiguity, and causality of the individual's life experiences and proposes that in contrast to body-image the ego is capable of complete dissolution. Fenichel,[9] Ferenczi,[10] and Szasz[11] concur in the view of the ego as expressive as well as perceptive. In a recent effort to synthesize disparate viewpoints Szasz[11] poses the interrelationship between the ego and the developing body in terms of "progressive mastery". Noyes[12] refers to "ingrained" attitudes with their emotional overtones that an individual comes to inevitably attach to his more physical precepts. He also significantly points out some of what are to him "American cultural overemphases"[13] on some body parts over others, a consideration I think should be of a special interest to the Christian who scans the current advertising media in the light of I Corinthians Chapter 12. But that is getting ahead of our story.

Self-Concept Development = Psychoanalytic considerations

I said earlier the relationship between the body-image and the concept of the ego is not clear but it is clear that the psycho-analytic conceptualization of the psychic apparatus and its functioning is basic to any study of self-concept. Since an adequate survey of the major psychoanalytic contributions would be a monumental task more worthy of several volumes I shall presume your certain familiarity with them and confine myself to giving excerpts, abstracts and quotations, which I trust will represent at least a sketch of self-concept development. Such will include: the psychic apparatus, reality testing and environmental feed-back, identification, gender identity, and developmental crises particularly as they involve interpersonal relationships at various stages of life, from parental figures to society in general. Freud's original concepts of the psychic apparatus need not be reviewed here; but it does appear that his concepts of ego-differentiation, ego-boundaries, the development of the superego, and the executive function of the ego are all basic contributions to the theory of self-concept formation and function. Fenichel states "the image of ourself issues from two sources: first, from a direct awareness of our inner experiences, of sensations, of emotional and thought processes, of functional activity; and, second, from indirect self perception and introspection; i.e., from the perception of our bodily and mental self as an object. Since for obvious reasons our capacity for detachment from ourself is at best very limited, our self-cognizant functions contribute only moderately to our conception of the self. Thus the self representations will never be strictly "conceptual." They remain under the influence of our subjective emotional experiences even more than the object representations. ....With advancing psychosexual and ego development with the maturation of physical and mental abilities, of emotional and ideational processes and of reality testing, and with increasing capacity for perception and self perception, for judgment and introspection, the images become unified, organized, and integrated into more or less realistic concepts of the object world and of the self. By a realistic image of the self we mean, first of all, one that correctly mirrors the state and the characteristics, the potentialities and abilities, the assets and the limits of our bodily and mental self: on the one hand, of our appearance, our anatomy, and our physiology; on the other hand, of our ego, our conscious and preconscious feelings and thoughts, wishes, impulses, and attitudes of our physical and mental functions and behaviors."[9]

Superego: Development, function, and implications

We are all familiar with the devastation of self-esteem that can apparently be wreaked by the severe overbearing superego which in turn may have resulted from the child's incorporation of the harshly prohibitive parent. Theodore Lidz puts it (in *The Person*, a very fine book on personality development I use in my seminary teaching): "The superego consists of internalized feelings of parental approbation or disapproval, and is very much like conscience but includes positive as well as prohibitive influences. ....A person feels euphoric when he has adhered to a proper way of life and dysphoric when he has breached the accepted and approved, and he may become self-punitive when he goes contrary to his ethical standards but he may have no realization of what is affecting his sense of well-being. Just which influences are part of the ego and which are part of the superego may be difficult to conceptualize. Indeed, the balance shifts as the child grows older, when he feels less need for parental approval and is less concerned with parental censure....The concept of the superego is very useful, for it provides a simple means of symbolizing a major set of influences that enters into decision-making and into feelings of self-esteem."14

Ego-ideal: development, function, and implications

In my personal opinion the concept of "ego-ideal" is a neglected but potentially fruitful resource in the study of the establishment and maintenance of self-esteem as well as in differentiating healthy from unhealthy religion. The term is used to represent a special differentiation sometimes of the ego, sometimes of the superego, and sometimes as a separate construct (function). Again Lidz says "The superego is often called the ego-ideal. However this term is used in several different contexts and is no longer safe to use without specifying just what is meant by it....One common and useful usage of ego-ideal has been as the ideal image of what the child believes he should be, particularly in the form of the ideas the child forms of what the parents wish him to be and to become. The child measures himself by this standard and feels inadequate and perhaps depressed when he does not measure up to it. The ego-ideal will usually contain large elements of the parent of the same sex whom the child wishes to resemble in order to become capable of gaining a love object like the parent of the opposite sex."15 A most perceptive passage on this comes from the pen of Edith Jacobson (whom I shall quote somewhat extensively because of its vital importance to our subject). "Forever close to magic imagery and yet indispensable to the ego, the ego-ideal is eventually molded from idealized object and self images. The separate though concomitant building up of an ego-ideal, composed of idealized parental and self images and of realistic ego goals as well as realistic self and object representations, appears to reflect the child's simultaneous acceptance of the reality principle and his resistance to it ....The prominent, strange, and precious quality of the ego-ideal is its unreality and its distance from the real self. Although we are ordinarily perfectly aware of this, the ego ideal exerts a tremendous influence on our realistic behavior. The vicissitudes of the ego-ideal reflect, of course, the development of infantile value measures....Whereas self perception always represents an ego function, the self evaluation of an adult person is not exclusively a superego function. Founded on subjective inner experience and on objective perception by the ego of the physical and mental self, it is partly or sometimes predominantly exercised by the superego, but is also partly a critical ego function whose maturation weakens the power of the superego over the ego. Self-esteem is the ideational, especially the emotional, expression of self evaluation and of the corresponding more or less neutralized libidinal and aggressive cathexis of the self representations. These considerations lead to the conclusion that self-esteem does not necessarily reflect the conflict between superego and ego. Broadly defined, the level of self-esteem is expressive of the harmony or discrepancy between the self representations and the wishful concept of the self, which is by no means always identical with the unconscious and conscious ego ideal. Hence, disturbances of self-esteem may originate from many sources and represent a very complex pathology: on the one hand, a pathology of the ego ideal or of the achievement standards and goals of the ego and, hence, of the self-critical ego and superego functions, and, on the other hand, a pathology of the ego functions and of the self representations. Increase or decrease of libidinal or aggressive discharge, inhibition or stimulation of ego functions, libidinal impoverishment or enrichment of the self caused by external or internal factors, from somatic, psychosomatic, or psychological sources, may reduce or enhance the libidinal or aggressive cathexis of the self representations and lead to fluctuations of self-esteem. The influence of superego formation on the affective development discloses itself above all in the introduction of a new affective experience: the feeling of guilt. Comparatively independent of the outside world and probably the most insufferable of all unpleasurable experiences, guilt feelings are an affect signal which establishes a severe and certainly universal and continual power over the ego."16

It is my observation that many behavioral scientists view religion as based upon a negative, harsh, forbidding superego, a "thou shalt not" and "thou must" function. While this is no doubt true of many, it seems to me the Bible teaches and we should all seek to achieve by His grace and guidance more of an ego-ideal-based religion; I would define such as centered around a progressive Christ-likeness development, an "only to be what He wants me to be"--becoming with plenty of room for the concepts of differing gifts and talents and hence varying expectations (by God of us--I Cor. 12, Eph.4, etc.)

Theory (continued): a Behavioral Science literature survey

Getting back to our study of self-image and self-esteem development from professional literature I turn now to a brief representation of the following contributors: Freud (via Brenner), Jung, Erikson, Sullivan, Horney, Fromm, Jourard, Glasser, Gardner, and Jahoda (Basic Books).

Brenner, Charles: "One of the aspects of experience which Freud (1911) considered to be of fundamental importance in the earliest stages of ego development was the infant's relation with his own body. He pointed out that our own bodies occupy a very special place in our psychic lives as long as we are alive and that they begin to occupy that special place very early in infancy. The psychic representations of the body, that is the memories and ideas connected with it, with their cathexes of drive energy, are probably the most important part of the developing ego in its earliest stage. Still another process which is dependent on experience and which is of very great significance in the development of the ego is what is called identification with the objects, usually persons, of the environment. Freud pointed out that the tendency to become like an object in one's environment is a very important part of one's relationship to objects in general and that it appears to be of particular significance in very early life. The tendency to identify with a highly cathected person or thing in the environment is not limited to early childhood by any means. Indeed, this tendency persists throughout life, but in later life at least it is apt to be largely unconscious in its manifestations. Identification plays its part in ego development on more than one score. It is first of all an inherent part of one's relationship to a highly cathected object, particularly early in one's life. In addition there is noted a tendency to identify with an admired though hated object, which Anna Freud called "identification with the aggressor." Finally the loss of a highly cathected object leads to a greater or lesser degree of identification with the lost object. However, regardless of the way in which identification takes place, the result is always that the ego has become enriched thereby, whether for better or for worse."17

Jung: "Man is an enigma to himself. This is understandable, seeing that he lacks the means of comparison necessary for self-knowledge. He knows how to distinguish himself from the other animals in point of anatomy and physiology, but as a conscious, reflecting being, gifted with speech, he lacks all criteria for self-judgment. He is on this planet a unique phenomenon which he cannot compare with anything else. The possibility of comparison and hence of self-knowledge would arise only if he could establish relations with quasi-human mammals inhabiting other stars. Until then man must continue to resemble a hermit who knows that in respect of comparative anatomy he has affinities with the anthropoids but, to judge by appearance, is extraordinarily different from his cousins in respect of his psyche. It is just in this most important characteristic of his species that he cannot know himself and therefore remains a mystery to himself....Self-knowledge, as well as being highly unpopular, seems to be an unpleasantly idealistic goal, reeks of morality, and is preoccupied with the psychological shadow, which is normally denied whenever possible or at least not spoken of."[18]

Erikson: "Erikson describes the development of identity as an essentially unconscious process "in the inner core of the individual" which begins "somewhere in the first true meeting of mother and baby as two persons who can touch and recognize each other," and it does not "end" until a man's power of mutual affirmation wanes." As the child grows, the "other" necessary for this mutual affirmation expands in a widening circle to include not only the mother, and the father, but also family, friends and, indeed, the entire enveloping culture. Trust-Identity, in sum, is rather like a delta built up by the flow between body, mind and milieu, with distinct accretions occurring at each stage of the life cycle. Thus, in infancy, Erikson relates identity to the sense of trust--or mistrust--that the baby develops in himself and his mother. As he learns to manipulate his muscles at about the age of 2, a sense of autonomy , or its opposite--shame and doubt--is grafted onto his previous identities. In this way, the human personality moves through childhood to the threshold of young adulthood, creating new configurations of positive and negative identities until, in adolescence, it enters the period of classic identity crisis. "Man is born only with the capacity to learn to hope," Erikson has said, "and then his milieu must offer him a convincing world view and within it, specific hopes." World views become crucial at adolescence, he believes, when youth enters a psychological "moratorium," which Erikson describes as a hiatus between childhood and adulthood that allows the boundaries of the self to expand and include wider identities taken from the surrounding culture. This is a period of experimentation; previous identities become diffused among various roles and ideologies the young try on for size. The "strong" emerge from their moratoria with an enlarged sense of self, ready to assume the sexual and other relationships that go with adulthood. The "weak," particularly in times of profound cultural upheaval, become confused in their identities and either withdraw in isolation or abandon themselves to a mob identity."[19]

Sullivan: "The self-system develops out of the interpersonal experiences the individual has with others in the process of trying to relieve the tension of his general and zonal needs. He expresses his tension, in interpersonal situations, and, as a result, he experiences feeling states through empathy, he notices facial expressions, voice tones, and gestures of various sorts in the other person, and he is the recipient of more or less direct statemsnts of the reaction of the other person to his needs."[20]

Horney: "While the neurotic is driving himself to actualize his idealized image without regard to the outer world, he is at the same time attempting to mold himself into his image of perfection by a system of shoulds, oughts, musts, and must nots. These Horney calls "the tyranny of the shoulds." These "inner dictates comprise all that the neurotic should be able to do, to be, to feel, to know--and taboos on how and what he should not be." They operate with a supreme disregard for their feasibility, the conditions under which they could be fulfilled, and the person's own psychic condition. They operate on the premise "that nothing should be, or is, impossible for oneself....the shoulds....lack the moral seriousness of genuine ideals" for they do not "aim at real change but at....making imperfection disappear, or at making it appear as if the particular perfection were attained." The coercive power of the shoulds reveals itself in the constant feeling of strain they produce and in the immediate retribution when not fulfilled. They disturb human relations and impair spontaneity. The shoulds, in short, are an inner dictatorship, a totalitarian state within. For all his efforts the neurotic fails to get what he so sorely needs--self-confidence and self-respect. Instead, "he gets a glittering gift of most questionable value: neurotic pride ....and....neurotic pride in all its forms, is false pride." Neurotic pride is very vulnerable and easily hurt because it is based on such shaky foundations. "Automatic endeavors to restore pride when it is hurt and to avoid injuries when it is endangered" is the remedy and can include a whole system of avoidances not only in the present but into the future. The most effective means to save face, when humiliated, is to take revenge. The retaliatory vindictiveness is not just to get even but to triumph by hitting back harder; it is thereby a self-vindication. But the neurotic's pride continues to be hurt, and he suffers the inevitable consequence, self-hate. "Pride and self-hate belong inseparably together: They are two expressions of one process"--which Horney called the pride system. In the search for glory the neurotic becomes estranged from what he actually is--his empirical self--and even more so from his real self. For failing to measure up to his idealized self, he hates both. He is at war with himself."[21]

Fromm: "While it raises no objection to apply the concept of love to various objects, it is a widespread belief that, while it is virtuous to love others, it is sinful to love oneself. It is assumed that to the degree to which I love myself I do not love others, that self-love is the same as selfishness. This view goes far back in Western thought. Calvin speaks of self-love as "a pest." Freud speaks of self-love in psychiatric terms but, nevertheless, his value judgment is the same as that of Calvin. For him self-love is the same as narcissism, the turning of the libido toward oneself. Narcissism is the earliest stage in human development, and the person who in later life has returned to this narcissistic stage is incapable of love; in the extreme case he is insane. Freud assumes that love is the manifestation of libido, and that the libido is either turned toward others--love; or toward oneself--self-love. Love and self-love are thus mutually exclusive in the sense that the more there is of one, the less there is of the other. If self-love is bad, it follows that unselfishness is virtuous. These questions arise: Does psychological observation support the thesis that there is a basic contradiction between love for oneself and love for others? Is love for oneself the same phenomenon as selfishness, or are they opposites....Not only others, but we ourselves are the "object" of our feelings and attitudes; the attitudes toward others and toward ourselves, far from being contradictory, are basically conjunctive. With regard to the problem under discussion this means: love of others and love of ourselves are not alternatives. On the contrary, an attitude of love toward themselves will be found in all those who are capable of loving others. Love, in principle, is indivisible as far as the connection between "objects" and one's own self is concerned....It follows that my own self must be as much an object of my love as another person. The affirmation of one's own life, happiness, growth, freedom is rooted in one's capacity to love, i.e., in care, respect, responsibility, and knowledge. If an individual is able to love productively, he loves himself too; if he can love only others, he cannot love at all.... Selfishness and self-love, far from being identical, are actually opposites. The selfish person does not love himself too much but too little; in fact he hates himself....Freud holds that the selfish person is narcissistic, as if he had withdrawn his love from others and turned it toward his own person. It is true that selfish persons are incapable of loving others, but they are not capable of loving themselves either.... This theory of the nature of selfishness is borne out by psychoanalytic experience with neurotic "unselfishness."....The "unselfish" person "does not want anything for himself"; he "lives only for others," is proud that he does not consider himself important. He is puzzled to find that in spite of his unselfishness he is unhappy, and that his relationships to those closest to him are unsatisfactory. Analytic work shows that his "unselfishness" is not something apart from his other symptoms but one of them, in fact often the most important one; that he is paralyzed in his capacity to love or to enjoy anything; that he is pervaded by hostility toward life and that behind the facade of unselfishness a subtle but not less intense self-centeredness is hidden....If one has a chance to study the effect of a mother with genuine self-love, one can see that there is nothing more conducive to giving a child the experience of what love, joy, and happiness are than being loved by a mother who loves herself."[22]

Jourard: "Self-disclosure is a symptom of personality health; what I mean really is that a person who displays many of the other characteristics that betoken healthy personality will also display the ability to make himself fully known to at least one other significant human being. When I say that self-disclosure is a means by which one achieves personality health, I mean something like the following: it is not until I am my real self and I act my real self that my real self is in a position to grow. One's self grows from the consequence of being. People's selves stop growing when they repress them....Let me draw a distinction between role relationships and interpersonal relationships--a distinction which is often overlooked in the current spate of literature that has to do with human relations. Roles are inescapable. They must be played or else the social system will not work. A role by definition is a repertoire of behavior patterns which must be rattled off in appropriate contexts, and all behavior which is irrelevant of the role must be suppressed. But what we often forget is the fact that it is a person who is playing the role. This person has a self, or I should say he is a self. All too often the roles that a person plays do not do justice to all of his self. In fact, there may be nowhere that he may just be himself. Even more, the person may not know his self. He may, in Horney's terms, be self-alienated. This fascinating term "self-alienation" means that an individual is estranged from his real self. His real self becomes a stranger, a feared and distrusted stranger. Estrangement, alienation from one's real self is at the root of the "neurotic personality of our time" so eloquently described by Horney (1936). Fromm (1957) referred to the same phenomenon as a socially patterned defect. Self-alienation is a sickness which is so widely shared that no one recognizes it."[23]

Glasser: "As a psychiatrist, I have worked many years with people who are failing. I have struggled with them as they try to find the way to a more successful life....From these struggles I have discovered an important fact: regardless of how many failures a person has had in his past, regardless of his background, his culture, his color, or his economic level, he will not succeed in general until he can in some way first experience success in one important part of his life. Given the first, success to build upon, the negative factors, the ones emphasized by the sociologists, mean little....There appear to be many kinds of failure, of which school failure is usually considered only one. This appearance is misleading; there are not many kinds of failure. There are two kinds of failure; but even these two, failure to love and failure to achieve self-worth are so closely interrelated that it is difficult and probably artificial to separate them....The basic needs of people are described as the need for love and the need for self-worth. A person must learn to give and receive love; he must find someone in the world to love and someone in the world who loves him, many people, if possible, but at the minimum one person he loves and one person who loves him....Love and self-worth are so intertwined that they may properly be related through the use of the term identity. Thus we may say that the single basic need that people have is the requirement for an identity: the belief that we are someone in distinction to others, and that the someone is important and worthwhile. Then love and self-worth may be considered the two pathways that mankind has discovered lead to a successful identity. People able to develop a successful identity are those who have learned to find their way through the two pathways of love and self-worth, the latter dependent upon knowledge and the ability to solve the problems of life successfully. For most children only two places exist where they can gain a successful identity and learn to follow the essential pathways. These places are the home and the school....Thus, those who fail in our society are lonely. In their loneliness they grope for identity, but to the lonely the pathways to success are closed; only anger, frustration, suffering, and withdrawal--a failure identity--are open."[24]

Gardner: "The maxim "Know thyself"--so ancient....so deceptively simple ....so difficult to follow--has gained in richness of meaning as we learn more about man's nature. Even today only the wisest of men have some inkling of all that is implied in that gnomic saying. Research in psychology and psychiatry has shown the extent to which mental health is bound up in a reasonably objective view of the self. Erikson has helped us to understand how crucial and how perilous is the young person's search for identity....Josh Billings said, "It is not only the most difficult thing to know oneself, but the most inconvenient one, too." Human beings have always employed an enormous variety of clever devices for running away from themselves, and the modern world is particularly rich in such stratagems. We can keep ourselves so busy, fill our lives with so many diversions, stuff our heads with so much knowledge, involve ourselves with so many people and cover so much ground that we never have time to probe the fearful and wonderful world within. More often than not we don't want to know ourselves, don't want to depend on ourselves, don't want to live with ourselves. By middle life most of us are accomplished fugitives from ourselves....No one knows why some individuals seem capable of self-renewal while others do not. But we have some important clues to what the self-renewing man is like, and what we might do to foster renewal. For the self-renewing man the development of his own potentialities and the process of self-discovery never end. It is a sad but unarguable fact that most human beings go through their lives only partially aware of the full range of their abilities....The development of abilities is at least in part a dialogue between the individual and his environment. If he has it to give and the environment demands it, the ability will develop....Exploration of the full range of his own potentialities is not something that the self-renewing man leaves to the chances of life. It is something he pursues systematically, or at least avidly, to the end of his days."[25]

Jahoda: "A recurring theme in many efforts to give meaning to the concept of mental health is the emphasis on certain qualities of a person's self. The mentally healthy attitude toward the self is described by terms such as self-acceptance, self-confidence, or self-reliance, each with slightly different connotations. Self-acceptance implies that a person has learned to live with himself, accepting both the limitations and possibilities he may find in himself. Self-confidence, self-esteem, and self-respect have a more positive slant; they express the judgment that in balance the self is "good," capable, and strong. Self-reliance carries the connotation of self-confidence and, in addition, of independence from others and of initiative from within. However, the terms have become entrenched in everyday language in a manner leading to a large overlap in their connotations. There exists also an overlap in meaning with other terms that indicate qualities of an attitude toward the self. Such terms are, for example, self-assertion, self-centeredness or egotism, and self-consciousness. These latter terms, however, have not been proposed as criteria for mental health. A number of different dimensions or components appear to run through the various proposals. Those aspects of the self-concept that stand out most clearly are: (1) accessibility to consciousness, (2) correctness, (3) feelings about the self, and (4) sense of identity. Although not all of these components are made explicit by the writers who use attributes of the self as criteria for mental health, they are implicit in many of their contributions."[26]

(Other possibles: Maslow, Shustrum, Loomis, Oates, Stinette etc....)

I would like to call your attention to a recent and in some ways new approach that challenges us particularly as Christians in the study in depth of self-esteem. It is that of a psychologist Nathaniel Branden who became by his own admission disillusioned in training, quit, and launched a school of his own. His theory and practice is perhaps best presented in his book entitled The Psychology of Self-Esteem. It is based somewhat on the philosophy of Ayn Rand, as set forth in Atlas Shrugged and The Virtue of Selfishness. One of course needs to read these books to be properly enlightened and inspired or incensed as the case may be. A few typical (rather extended) quotations I feel are pertinent:

Branden:[27] "There is no value-judgment more important to man--no factor more decisive in his psychological development and motivation--than the estimate he passes on himself. This estimate is ordinarily experienced by him, not (primarily) in the form of a conscious, verbalized judgment, but in the form of a feeling, a feeling that can be hard to isolate and identify because he experiences it constantly: it is part of every other feeling; it is involved in his every emotional response. An emotion is the product of an evaluation; it reflects an appraisal of the beneficial

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or harmful relationship of some aspect of reality to oneself. Thus, a man's view of himself is necessarily implicit in all his value-responses. Any judgment entailing the issue, 'Is this for me or against me?'--entails a view of the "me" involved. His self-evaluation has profound effects on a man's thinking processes, emotions, desires, values and goals. It is the single most significant key to his behavior. To understand a man psychologically, one must understand the nature and degree of his self-esteem, and the standards by which he judges himself. Man experiences his desire for self-esteem as an urgent imperative, as a basic need. Whether he identifies the issue explicitly or not, he cannot escape the feeling that his estimate of himself is of life-and-death importance. No one can be indifferent to the question of how he judges himself; his nature does not allow man this option. So intensely does a man feel the need of a positive view of himself, that he may evade, repress, distort his judgment, disintegrate his mind--in order to avoid coming face to face with facts that would affect his self-appraisal adversely. A man who has chosen or accepted irrational standards by which to judge himself, can be driven all his life to pursue flagrantly self-destructive goals--in order to assure himself that he possesses a self-esteem which in fact he does not have. If and to the extent that men lack self-esteem, they feel driven to fake it, to create the illusion of self-esteem--condemning themselves to chronic psychological fraud--moved by the desperate sense that to face the universe without self-esteem is to stand naked, disarmed, delivered to destruction. Self-esteem has two interrelated aspects: (1)it entails a sense of personal efficacy and (2)a sense of personal worth. It is the integrated sum of self-confidence and self-respect. It is the conviction that one is competent to live and worthy of living. Man's need of self-esteem is inherent in his nature. But he is not born with knowledge of what will satisfy that need, or of the standard by which self-esteem is to be gauged; he must discover it. ....Since reality confronts him with constant alternatives, since man must choose his goals and actions, his life and happiness require that he be right--right in the conclusions he draws and the choices he makes. But he cannot step outside the possibilities of his nature: he cannot demand or expect omniscience or infallibility. What he needs is that which is within his power: the conviction that his method of choosing and of making decisions--i.e., his characteristic manner of using his consciousness (his psycho-epistemology)--is right, right in principle, appropriate to reality....A man's character is the sum of the principles and values that guide his actions in the face of moral choices. Very early in his development, as a child becomes aware of his power to choose his actions, as he acquires the sense of being a person, he experiences the need to feel that he is right as a person, right in his characteristic manner of acting--that he is good. The two aspects of self-esteem--self-confidence and self-respect--can be isolated conceptually, but they are inseparable in a man's psychology. Man makes himself worthy of living by making himself competent to live: by dedicating his mind to the task of discovering what is true and what is right, and by governing his actions accordingly. If a man defaults on the responsibility of thought and reason, thus undercutting his competence to live, he will not retain his sense of worthiness....If man is to achieve and maintain self-esteem, the first and fundamental requirement is that he preserve an indomitable will to understand. The desire for clarity, for intelligibility, for comprehension of that which falls within the range of his awareness, is the guardian of man's mental health and the motor of his intellectual growth. If, as a young person matures, he maintains the will to understand, he will be led, necessarily, to the policy of conceptualizing--of looking for and thinking in terms of principles--as the indispensable means of cognitive clarity. Another condition is necessary for the achievement of self-esteem. In the course of a human being's development, he encounters a problem which--according to how he chooses to deal with it--has profound repercussions on his self-esteem. First encountered in childhood, it is a problem that every person faces on some occasions in his life. There are times when a man's mind and emotions are not instantly and perfectly synchronized: he experiences desires or fears that clash with his rational understanding, and he must choose to follow either his rational understanding or his emotions. One of the most important things a child must learn is that emotions are not adequate guides to action. The fact that he desires to perform some action is not proof that he should perform it; the fact that he fears to perform some action is hot proof that he should avoid performing it. The preservation of the will to understand, and of the supremacy of one's rational judgment, entails the same fundamental principle: that of a profound respect for facts--a profound sense of reality and objectivity--a recognition that existence exists, that A is A, that reality is an absolute not to be evaded or escaped, and that the primary responsibility of consciousness is to perceive it. This principle is at issue in a decision that is crucial to a man's self-esteem: the choice between judging what is true or false, right or wrong, by the independent exercise of his own mind--or passing to others the responsibility of cognition and evaluation, and uncritically accepting their verdicts...."To live, man must hold three things as the supreme and ruling values of his life: Reason--Purpose--Self-esteem. Reason, as his only tool of knowledge--Purpose, as his choice of the happiness which that tool must proceed to achieve--Self-esteem, as his inviolate certainty that his mind is competent to think and his person is worthy of happiness, which means: is worthy of living."....Faith is the commitment of one's consciousness to beliefs for which one has no sensory evidence or rational proof....To practice the "virtue" of faith, one must be willing to suspend one's sight and one's judgment....There is no greater self-delusion than to imagine that one can render unto reason that which is reason's and unto faith that which is faith's....Faith is a malignancy that no system can tolerate with impunity; and the man who succumbs to it will call on it in precisely those issues where he needs his reason most."[27]

Three excerpts from current periodical coverage merit passing on at this time: (1)Experimental research; (2)Sociological study; (3)Clinical case.

(1)The first is Gallup's report on self-concept in chimpanzees in March 1971 issue of Psychology Today. He concluded "Self-concept has been considered uniquely human, and so treated in the disciplines. Any attribution of the characteristic to another species usually is considered anthropomorphic and soft-minded. But if recognizing oneself in a mirror implies a rudimentary concept of self, my chimpanzee experiments suggest that the concept should be re-evaluated--at least with respect to some of our fellow primates."[28]

(2)The second is from the Psychiatric News (APA January 1971) which reports: "Self-concepts of disadvantaged children of all ages are not only positive but are actually higher than those of better advantaged children, the results of a recent study have indicated. However, disadvantaged high school students are not as high in self-concept as disadvantaged children at the elementary school level, the data indicated."[29] The same News in February 1971 reported:

(3)An unusual case of a severe obsessive-compulsive disorder of "self-hatred" was successfully treated with behavior therapy using systematic desensitization, according to a report in a recent issue of the British

Journal of Psychiatry.[30]

Obviously the many factors involved in the establishment and maintenance of self-esteem may vary somewhat from person to person and from time to time in the same person, particularly in different stages of life; while certain generalizations are possible as the literature quotations have indicated a high degree of individualization seems necessary. In essence it would seem to boil down to developing increasing accuracy in the evaluating of oneself as worthwhile and adequate especially if such is sufficiently consensually validated by the (interpersonal) environmental feed-back (and corrected as necessary and possible).

Theory and Practice: some quotations and personal opinions

I would like to turn now to some comments on the relationship between self-esteem and a number of other concepts including: (a)productivity, (b)pleasure, (c)romantic-sexual love, and (d)pride, inferiority, and pseudo-self-esteem (self-deceit):
(a)Earlier Branden was quoted as implying that successful productivity is a necessary ingredient of self-esteem. The reverse also appears true, namely, that self-esteem is necessary to produce successful achievement.
(b)The place of pleasure in the Christian life has been much debated. It appears likely that a sense of pleasure may well be one basic ingredient in achieving self-esteem. Of course it matters what kind of pleasure is chosen and it is refreshing to hear the humanist Branden say: "A man's basic values reflect his conscious or subconscious view or himself and of existence. They are the expression of (a)the degree and nature of his self-esteem or lack of it, and (b)the extent to which he regards the universe as open to his understanding and action or closed--i.e.--,the extent to which he holds what may be called a "benevolent" or "malevolent" view of existence. Thus, the things which a man seeks for pleasure or enjoyment are profoundly revealing psychologically: they are the index of his character and soul. (By "soul" I mean: a man's consciousness and his basic motivating values). ....If a man makes an error in his choice of values, his emotional mechanism will not correct him: it has no will of its own. If a man's values are such that he desires things which, in reality, lead to his destruction, his emotional mechanism will not save him, but will, instead, urge him on toward destruction: he will have set it in reverse, against himself and aginst reality, against his own life."[31]
(c)Romantic-sexual-love and self-esteem have a strong interrelationship. I think it both interesting and sad to note that in America today the word "impotence" has come to carry a primary sexual connotation. It seems a shame that in middle age at the prime of life even the slightest diminution of orgasmic function strikes terror to the hearts of many, threatening a devastation of self-esteem. This month's issue of Human Sexuality quotes Lederer as saying: "Today the female orgasm has become in a man his last reassurance of manhood, his last proof of being needed, as a man, by his woman. This he must achieve at all odds--even if his woman does not know what an orgasm is, or is frigid, or responds mainly to masturbation--no matter: he must be able to make her reach orgasm in intercourse, or he will feel frustrated, and castrated not only in a purely sexual sense, but in the widest meaning of the term, as a man. Hence the incredible emphasis on a phenomenon which, in patriarchal times, was hardly even considered compatible with the dignity of a lady, much less a matter of consequence....After all the...heroic enterprises and sweaty efforts--that it should come to this! And should a man be able to land on

the moon and worry less about his return than whether, once returned, he can satisfy his wife?"[32] I say God grant us all, it being His will, a rich sex life; but God spare us from the American illusion of virility as glandular!

(d)"Pride means many things to many people. I like to use the term "self-respect" to refer to a healthy and accurate evaluation of one's self as worthwhile and adequate, and the term "pride" I tend to classify more as similar to conceit. I am aware that one may healthily and modestly take pride in the appearance, accomplishments, etc. of one's self and of his significant others. But psychological theory indicates that one of the most common causes for pride (unhealthy unsubstantiated superiority attitudes) is as a defense against its opposite, namely, strong feelings of worthlessness, inadequacy, and inferiority. Whether such inferiority feelings are experienced consciously or only unconsciously is a moot point. For if the latter then the individual by definition is self-deceived, genuinely feeling proud and superior and being relatively if not totally unaware of the often severe negative self-image. The distinction may seem unimportant to some but I feel one who is seriously conceited needs to be treated rather differently than one who is merely acting so, all the while being only too well aware of his worthless feeling. Incidentally, the Scriptures refer to and tend to confirm the concept of self-deceit (James 1:22, I John 1:9, etc., verses I have found quite useful in dealing with Christians who have problems in this area). I would like to add also that I feel Romans 12:3 is often misused to "put down" conceited Christians. A closer examination shows that the command is not to humiliate oneself but rather to evaluate oneself "soberly" (King James). I am told that the Greek word here more properly means a serious balanced appraisal which could imply seeing and acknowledging one's good qualities and achievements along with one's limitations, neither under- nor over-evaluating. As referred to earlier there seems a strong tendency in many Christian circles to associate spirituality with some lowly inferior feeling, to identify as most saintly the one who seems to think the least of himself. Correspondingly is a tendency to automatically assume spiritual pride and hypocrisy on the part of any Christian who seems to accept and believe that he has been able to accomplish and be of value. But both Jesus and Paul called attention to their own works, and offered themselves as examples to follow! I find more common and perhaps more offensive as well as to be pitied the individual who affects an air of pseudo-humility. But what really pains and angers me is to see in the hospital a large number of Christians who are personally miserable and disabled from God's service due to guilt feelings apparently not related to real sin but rather to loss of self-esteem and the esteem of others in various fashions. I see a constant danger that any rejection or loss or reminder of one's inferiority may be distorted by the unhealthy Christian and experienced consciously as such a feeling of sinfulness, guilt (inappropriate), and worthlessness as would please and benefit none but that accuser of the brethren, Satan himself. For those Christians who decry all talk of self concern as unspiritual (and we have a few such on the faculty at the Seminary where I teach--there, no doubt, to help keep me humble!), I would suggest Acts 20:28 and I Timothy 4:16 as indicating God (via Paul) puts self-concern ahead of concern for the flock and for doctrine, respectively.

Conclusion:

In conclusion, I would like to return to the quotation of Glasser and offer I Cor. 15:10 as a needed corrective. Glasser states only two places exist where children can gain a successful identity (i.e. feel loved and worthwhile)--the home and the school. To these I would like to add "the Church," the family of believers deriving their sense of worth basically from identification with God's value system. To me--this is crucial. I feel that the only completely dependable and unchanging source of esteem in all the universe is God and his love for us all. We can only pray that it will not be taken as affected piety but as simple, grateful acceptance when we say with Paul, "I am what I am by the grace of God." Granted there is a danger inherent here that one might tend to use this as a "cop-out," attempting to excuse sins of omission and commission irresponsibly. But may God grant us all the wisdom and grace, the boldness and humility, to enter into all He has for us and to experience our becoming like Him as our primary and unmitigated source of self-esteem.

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REACTIONS TO PRESENTATIONS OF DR. A.A. HOEKEMA AND DR. DAVID BUSBY

by

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First of all, I want to say I appreciate the papers of Dr. Hoekema and Dr. Busby. I realized I was not reading enough but I was not aware that I had been neglecting so much material in both theology and psychology. I am very grateful for the helpful coverage of the literature in both papers given to us.

I would like to share a little as to where I am in my thinking at this time in reaction to both papers. I feel there has been a lot of emphasis this morning upon the individual relationship with God in Christ. Certainly this is very important for the Christian, but one of the things that has been neglected is the relationship believers have with one another. I think that our feelings about ourself, the self-concept, is also based on actions and feedback within relationships with other Christians, both within the redeeming community and within the world. I think Paul saw himself as a person who was redeemed and who experienced the love and power of God, with the power of the Holy Spirit at work in his life. He also knew the Holy Spirit was working through him to lead others to an understanding of God's power, his love, and his grace.

I am concerned this morning about a lot of emphasis upon thinking and sitting. I believe Christians have a better feeling about themselves, a fuller self-concept and self-acceptance when involved in action with each other. I believe after about ten minutes in your paper, Dr. Hoekema, you said, "I'd like to share with you the resources of the Christian faith for the cultivation of a proper self-image." And then I felt you proceeded to deal only with Biblical resources. As Christians we have many other resources in the Christian life to help us cultivate the proper self-image. In the Christian community the church is one of these very important resources, along with sacraments, prayer, sharing with one another, and speaking the truth in love. These are all important resources in addition to the Bible as it helps us realize we are new persons in Christ.

The emphasis of Dr. Busby helped me look once again at the importance of the home and school in the development of self-awareness and self-esteem. This emphasis makes me wonder if these are the critical areas, how much should we be involved today in helping the family and educators in this process of developing self-esteem. I am a little surprised, Dr. Busby, you didn't include the psychiatrist in relationships to the persons in these areas. It seems if these are the critical areas where the self-concept is developing, we in our helping professions should put a tremendous emphasis today upon helping the persons within the family setting and within education in this process. Then the church has a great opportunity to provide the atmosphere where we can not only know that we're accepted by God in Christ in the vertical relationship, but also that we accept one another and have the freedom and responsibility to speak the truth in love to each other.

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In this connection, Dr. Hoekema, I was very uncomfortable with your pushing so hard to get a seemly pure, positive self-concept. I am at the point where I am ready to accept polarity within my self-concept, both positive and negative aspects. There are some very helpful acts as well as some rather destructive behavior in my daily actions. But God accepts all of me, so I do not have to push so hard for that positive side. In fact, the Bible tells us God takes us who are weak and pours into us His Holy Spirit and this foolishness often becomes confrontational in the world. God accepts and takes us who are sometimes weak, ironical, ridiculous, and sometimes destructive and uses us for His glory. We also need to avoid saying that God is more trustworthy than we are. He certainly is but it is actually the Holy Spirit at work within me because of the resurrection of Christ that provides the basis for my security. Therefore I can accept the polarity within my self-concept and out of this tension comes a constant power for development and maturity in service in daily Christian living.

A FEMALE LOOKS AT SEX ROLES WITHIN THE CHRISTIAN COMMUNITY

by

Cathy D. Schilke, M.S. *

This paper is an attempt to surface a problem. As gently as I can, I am going to register a complaint to the Christian Community. I am not one outside this Community throwing darts, but love the Community, and, therefore, am desirous of bringing up a family matter.

I work with students. A large percentage of them are Christian students. Do you know the issue of greatest importance to the typical female Christian student? Christian men! While male students are not as open about it, if you talk with them long enough....guess what is on their minds? Christian females. "Ah," you say, "how natural. That is the way the good Lord intended!" But, what they are concerned with is not natural, for there is a great deal of confusion on the part of both sexes. Most fairly well-adjusted co-eds consider most single Christian males different from their non-believing peers. They accuse them of being less aggressive and less masculine. A common line is, "I just don't understand Christian guys; they act so different." In the vernacular, they would be called "creeps."

Male students complain adamantly about Christian females. Their complaints range from their being "frumpy"....looking more like a sack of potatoes than a woman, or, more often, they are very pushy and aggressive. "....you take her out twice and she informs you her mother and her dorm prayer group have been praying for months, and she is sure it is 'God's will' that you marry." There are, of course, reasons why we behave the way we do. How do Christian adolescents learn this?

Let's begin by looking at the Christian female and how she learns about herself. For the Christian girl, as for the Christian male, there are at least two forces at work: (1) what society says a person is and, how he or she should act, and, (2) how the Christian Community defines his or her role. For the female the two, society and the Christian Community, say pretty much the same. In other words, as far as sex identity, it is quite easy to be a Christian female for there is little role conflict.

What does society tell a girl to do? "Honey, get yourself a man!" And, the Christian Community, what do they say? The same thing! Oh, they clothe it with 'God words' like, "Wait for that special man, God's choice," or, "The highest calling for a Christian woman is that of a wife and mother," which basically communicates the same thing, "Get married!" So, all through her life, all voices are in complete agreement with what society in general is telling her: her mother, T.V., magazines, her Sunday School teacher....every possible source. It is common knowledge that not to marry for a woman is really not quite making it. Every girl has heard...."so-and-so is so nice, I wonder why she never got married?" Or,

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"Don't act like an old maid." Now, the methods of achieving said goal differ, or, do they? Society is quite plain as to how this is to be accomplished. Through sex appeal: wear the right clothes, use the correct amount of make-up, have shiny hair, smile at the right time, don't be too smart, don't have ho-hum breath, ad nauseum.

The church, on the other hand, talks about 'godly women' and quotes from the Bible about virtuous works instead of gold and fancy clothes. While girls hear this, on occasion, in Sunday School, or a "girls only" session at church camp, in reality, society's attitudes have been adopted by, and communicated through the church. Who plays the heroine in Christian films? Usually some gorgeous, well-shaped doll with very blond hair. Who is asked to give her testimony at a big youth rally? Whom do people make a big fuss over? She may be virtuous, but she had better have a pretty face and a nice smile, or she gets stuck with refreshments in the kitchen. Being pragmatic creatures, we females find it much easier to attract attention (which society and the church say is our goal) by a pretty face than by our virtuous works. From personal experience, my eyes, legs, face, etc., have attracted men to me. I really cannot think of the last time someone asked me about my latest act of charity, or my doctrinal stand.

Now the problem comes for the fine, even pretty, Christian girl. Whom is she going to marry? Look at the Young Adult group in your church. Are there more males or females involved? About what is the ratio? Check into the enrollment at your denomination's last youth retreat. Which sex had the higher representation? How about Christian campus organizations? By the way, when you count, please notice what percentage of the males would be attractive to the females in the group, as possible husbands, or, in other words, quality not just quantity.

Briefly, let me attempt to give you a picture of the typical "College and Career Fellowship," Anywhere, USA. The majority of those in attendance will be females (running the gamut from beauty queens to just plain Janes). Of the males present, already in the minority, sometimes more than 50% of these are, shall we say, of the undesirable variety. Christian-type groups somehow seem to attract people with more than their fair share of problems, or, those who do not fit in anywhere else. Given the above situation, or one similar, where the ratio may be three or four females to every "eligible" male, coupled with the pressure from everyone from Aunt Harriet to your own ego....it is simple logic: (1) you must marry; (2) you must marry a Christian man; (3) simple arithmetic will show you the odds. Believe me, you would become aggressive, too!

I have observed the following ways Christian females cope with the situation. The obvious one: become aggressive. This can take many forms: joining many Christian groups long enough to check out the possibilities; have your friends form prayer chains; take courses at a seminary; really go after what, or whom you want. "After all, God does want me to have the best, and spinsterhood and the abundant life just do not mix."

A second way is to succumb to the pressure from all sides, and marry an unbeliever. I do not have studies to back me up, but, it has been my experience that most mothers, even Christian ones, would rather have their daughters marry an unbeliever, than not to ever get married. There is what is called "post wedding evangelism." At such a time one can produce reassuring cases of how Agnes' husband, George, came to know the Lord after umpteen years of her faithful "daily walk." If, after a reasonable length of time one's mate is not converted, you can: (1) get mad at God for allowing you to marry him, (2) throw over your own faith, or (3) spend the rest of your life with guilt feelings, especially when you hear sermons on "Living In God's Will."

Thirdly, you can marry anyone who is "saved," whether or not the two of you are compatible. After all, it must have been God who brought you two together.

Fourthly, there are those who decide it must not be "God's will" that they marry. They become a sort of "Protestant nun-type." They wear longish jersey dresses with zippers up the front, loafer shoes, and short hair. I also think they study the book of Revelation a lot and pray for an early rapture!

Before I continue, please let me say that it is very possible to marry a fine, dedicated, masculine, Christian man. I am just citing what females do when they feel no one is around. The problem, as I and many others see it, is a lack of suitable males within the Christian Community, yet pressure from all sides to marry within it. A lot of Christian girls just cannot take the pressure, so they follow one of the above choices.

There are two questions that need to be asked, and then, answered: (1) Why are there fewer men than women in Christian groups? (2) Why do these men act differently from most males?

I have hesitated several times before writing this part of my presentation. It was relatively easy to write the part on Christian females because I know, not just from talking with students and other friends, but also from first-hand experience. Obviously, I do not have the advantage of dealing with the topic of Christian men. I know what I want to say, but I am afraid to say it. I do not want you to turn me off, or write me off, as some frustrated, unmarried female who is mad at the world because she is not married and, therefore, is looking around for somewhere to place the blame. Honestly, this is not the case.

I said all this because I am going to make some rather rash sounding statements....but, I would ask that you hear me out before you draw your conclusions.

I mentioned earlier that it was fairly easy to be a Christian female; but, to be a Christian male, brought up in the church today, is very hard. The church, with all of its programs and activities, instead of developing masculinity, stifles it on all levels. I would go so far as to say that the church's programs are a process of weeding out masculine males and encouraging femininity (and/or other types). Let's begin with the education given to the children in Sunday School, to give you some idea of what I mean....to show you how Sunday Schools favor and reward female-preferred behavior.

Usually, the church school program is organized and run by a female Director of Christian Education, having under her a staff of predominantly female teachers. Suitable attire is referred to as one's "Sunday best." This means getting all dressed up....what a thrill for a boy! When he arrives in his Sunday School room, there is, "....no talking....no running

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....sit still." Ah! There is singing. What all-American boy doesn't thrill to such movers as "Jesus Wants Me for a Sunbeam," or other dandies, pitched very high. After the rousing singing, there is story time, where he "learns about Jesus." Have you ever seen these pictures? They make the Creator and Sustainer of the universe look like a 95 lb. weakling, wrapped in a white sheet, with a sissy look on his face.... "Now remember, boys, always be like Jesus"--that's what the lady says! Through various means the following is communicated:

being good = being a Christian
being quiet = being good
being quiet = being a Christian

What type of child gets reprimanded? The active, appressive, questioning type, and it is made clear, verbally and non-verbally, that his behavior is not what is expected in Sunday School. The quiet, obedient male is complimented and re-enforced. So, by the way, are the sweet little girls.

I am sure you can think of many other examples. It is quite possible, I believe, for a child to attend Sunday School and learn all the Bible stories and little songs--all the "right things." But, what has really been communicated is more like, "You are noisy and bad, and the church and God and Jesus are for the good and quiet."

Boys learn what kind of behavior is acceptable to "the guys"--his peers and the older boys he wants to be accepted by. That greatly contrasts what is portrayed in Sunday School by dear Miss or Mrs. Christian Lady.

If the male child is still active in the church, the real clincher comes during, or slightly after, puberty, when the church does its best to get rid of virile men (If you doubt this, check your church records. What has happened? How do you explain the marked decline in attendance of teen-age boys?). What is one to do with the new feeling that accompanies physical maturity; namely, sex. He is not told what to do with these feelings, how to cope with them, just that they are evil and sinful. Without some type of proper guidance, young men face a couple of alternatives:

(a) Accept the fact that you are evil and realize that the church is for "good" types of ladies and children, and not for men anyway.
(b) Repress, or ignore the feelings. This can be done in several ways: -avoid all contact with females (after all, one can only stand so much guilt) -justify it by a quick and inaccurate reading of St. Paul and/or become actively involved in something "spiritual" like memorizing Scripture, or witnessing, or -supplement your reading with books by missionaries on how the Lord provided a wife for a certain person because he prayed and one day....zap....there she was. No need for one to do anything actively.

What happens to these men who have not learned to cope with, or deal with who they are, as God made them, but have rather been forced to exchange true masculinity for something else? What happens to them--they marry, stay in the church, some become ministers, or go into other forms of Christian service. I know because I am acquainted with many of them through my work. Let me say that my original thoughts and reasons for wondering about the subject of sex roles within the Christian Community were the result of my contacts with Christian men as a 'full-time Christian worker.' Before then, I was a student and then a school teacher. During those years I am not sure if it was conscious or unconscious, but I avoided most Christian men; which wasn't too difficult. The majority of them did not appeal to me, and the small group who did were usually encircled by other females, so I rarely thought it was worth the effort, especially when there were so many more desirable males "outside the flock." It is interesting to note that most of the males I have dated were not avowed atheists, but many had been raised in Christian churches, and the church no longer held any interest for them.

When my position changed, almost three years ago, when I joined Inter-Varsity staff, I could no longer avoid these Christian men. For about a year I was not sure of what was going on. I only knew that these men treated me differently from what I will call "regular men." They tried to ignore me, especially if a third person, a male, was present, by looking at and talking only to him. For example, (and I want to give a personal example), when I visited this type with my colleague Carl Derk, (who, by the way, is a beautiful exception to what I am trying to describe) I would notice this strangeness. Working with Carl made the contrast more obvious to me. He would always introduce me by saying something like, "This is Miss Cathy Schilke. She is also a staff member with Inter-Varsity, and works with me in Central Pennsylvania." After the usual "How do you do's" there was a hasty change in the subject to something like...."Well, Carl, how's the family?", etc., etc. After the business was taken care of, and we got up to leave, it would go something like this: "It has been great seeing you again, Carl; give my regards to the family. Oh, yes....Miss um....a....what was your name again?" "Cathy Schilke." "Of course, Miss Schultz, nice meeting you." It got so that we could predict pretty accurately what would happen during these times:

(1) The conversation would be directed toward Carl.
(2) He would talk a great deal about his family and how precious they were, etc., etc.
(3) If he did direct a question to me, he would not look at me.

When I talked with such men without a third party, it was worse. They were obviously nervous which made me uncomfortable. What was obvious was their being uptight over the possibility of sexual attraction. "Little hints" of this could be picked up, like a disproportionate praising the Lord for his lovely wife, Helen, and three wonderful kiddies. Often I felt embarrassed and perplexed at his seeming attempt to protect himself from me. I was there either to give him some information, or because Inter-Varsity was working with him on a joint venture, or something like that. Other times a different tactic was used. Due to lack of exposure they have no idea how to treat a woman (I pity their wives). They called me by just my last name; instead of helping me on with my coat, they would toss it to me. After a project or meeting that turned out well, they patted me on the back and said, "....good work Schilke."

Let me ask you a question. When you think of a female in full-time Christian work, what type of person do you think of....you know, the Christian Education Director, the single missionary, the youth worker, that sort? Would you maybe say, "plain," with tendencies, if not toward masculinity, at least "neuter;" wears sensible clothes, crepe sole shoes, has a firm handshake, etc.? I think the reason for this is that so many of the men that the Christian worker must associate with, are not real men, and, therefore, cannot treat them as women. So, the more feminine females just cannot hack it, while the more masculine types pose less of a threat. Those of us trying to be Christian women are often discouraged with the whole mess.

I think sex roles within the Christian Community are often far from being Christian. Romans 12:2, in the New English Bible, reminds us to "adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to know what is good, acceptable, and perfect." We do not have to live the same way our perverted, sex-crazed, society does. As Christians we have all the power in the world, the power of the Creator and Sustainer of the universe to begin to change the wrong patterns, to help build young males in the church into mature Christian men, instead of discouraging, or inhibiting them. Also, we must begin to help girls to learn to accept themselves, not on the basis of how pretty they are, or, if they are engaged by their senior year in college, but as worthwhile members in Christ's body, able to make a significant contribution, regardless of their marital status. Both men and women must re-learn, or, probably learn for the first time, the concept of being brothers and sisters in Christ and treating each other accordingly, not objects to be used, or avoided. Maybe we need to learn what a brother or sister is.

I am not of the persuasion that, if we all went home tonight and prayed about that....zap....everything would automatically be all right. That may be where to begin. The Bible never said sanctification was going to be a snap! It is going to take people like you to....maybe give up attending the "Men's Bible Class" and start teaching the third grade class, or, you might have to be the one to begin to investigate the curriculum and teacher training program (or start one) so you know what is really being taught and by whom. Some creative brainstorming might be in order to find ways of helping boys in areas of sex education, etc. Of course, you are going to meet with opposition. Just because faithful Mrs. X has had the fourth grade for twenty years, does not mean she is aware of what she is communicating. She may need help, or, she may not want it. To revamp a program once you decide what is needed will cost money, time, and problems...."....we've always done it this way....," simply is no longer valid.

As I said at the beginning, I have only attempted to surface the problem. Time and resources have inhibited me from working out many solutions, or approaches to the problem. It is my desire that, within this part of the Christian Community, C.A.P.S., we can work together, creatively, for change.

You see, when Jesus Christ, as Sovereign, says of every inch of this world, "Mine!", He means every inch, and that includes sex. This I firmly believe, and I assume you do too.

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SOME IMPLICATIONS OF WESLEYAN THEOLOGY FOR SELF-ESTEEM

by

F. Franklin Wise, Ph.D. *

I. INTRODUCTION

Traditionally, Wesleyan theology has been vitally interested in the self-concept and its effect upon man's spiritual functioning. John Wesley said:

> Man was created looking directly to God, as his last end; but, falling into sin, he fell off from God, and turned into himself. Now, this infers [sic] a total apostasy and universal corruption in man; for where the last end is changed, there can be no real goodness. And this is the case of all men in their natural state. They seek not God but themselves. Hence though there be many fine shreds of morality among them, yet "there is none that doeth good, no, not one." For though some of them "run well," they still are off the way; they never aim at the right mark. Whithersoever they move, they cannot move beyond the circle of self. They seek themselves; they act for themselves; their natural civil, and religious actions, from whatsoever spring they come, do all run into, and meet in, this dead sea.[1]

Dr. William Greathouse, president of Nazarene Theological Seminary, Kansas City, Missouri, extended the discussion of this passage:

> This is a broader definition of sin than "selfishness;" it is the classic Christian understanding of sin. Man's true esse is "to be" a child of God. As the Westminster Shorter Catechism says, "The chief end of man is to glorify God and enjoy Him forever." But man has turned from his true esse to himself as the false end of his existence. Thus his existential plight is one of false self-centeredness: the self which was made for God now seeks to exist for itself, in reality becomes a god to itself. The only hope of man's recovery is for God to come to him "from the outside" as agape love and, like a sun coming near a planet, rescue him from a false self-centeredness to a recovered God-centeredness. The self is not snuffed out in this process, it finds a new center and end--the center and end for which God created it originally.[2]

A few examples from other writers of the Wesleyan tradition, especially the conservative stream, will further illustrate the key place of the self in their thinking. One definition for the word psyche used in the New Testament for "soul" is: "It is the self and all that the self embraces; the personal center of feelings, desires, inclinations, with greater emphasis on feeling and desire."[3]

> This is the inherent corruption (the nature of sin, the carnal mind) of the self-life which each person received through being a member of a fallen race. Its tendency is to make a person self-centered and rebellious to higher authority.[4]

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The New Testament itself shows concern with the self-functions of man. Paul in Romans 7:15-24 discusses a conflict between his ideal self and his public self when he deplores the fact that they are often contradictory. In Galations 2:20 he proclaims the crucifixtion of his total self to Christ.

One author describes "sin" and "self" as being equivalent terms by saying, "Death to sin is but a denial of self."[5]

One last example will bring the discussion much closer to the position of Wesley than have the last two.

> This lower nature in its entire being--body, soul and spirit--is called by St. Paul, the flesh or sarx (σαρξ). In this sense, the "flesh" is the nature of man separated from God and become subject to the creature. That is, the Self or Autos ego (ἀυτὸς ἐγέ) is with God, but only in the sense of being without Him as God: and being without God, it is in the world as a false sphere of life and enjoyment.[6]

From the discussion thus far, it is evident that Wesleyan theology is vitally interested in the self and its functions. Much of its doctrine of entire sanctification, as proclaimed by John Wesley, revolves around the self, self-idealization, self-concept, and self-esteem.

II. THE PREMISES

To adequately understand some of the implications of Wesleyan theology for self-esteem, it is necessary to formulate a frame of reference, a context, in which these implications are inherently couched. Their validity must be evaluated on their logical development from the basic premises as well as upon their experiential and behavioral results.

A. The Holy Spirit

Wesleyan theology gives a central place to the dynamic role of the Holy Spirit as a causal factor in human responses and behavior. For their support they rely heavily upon the first two chapters of Acts and its account of the day of Pentecost. While the churches are divided in their emphasis as to the importance of duplicating the "speaking in tongues" as evidence of the receiving of the Holy Spirit--some, Pentecostal groups especially, insist upon glossolalia; others, assiduously avoid such behavior--they all concur in the basic premises that the Holy Spirit exercises a positive, motivational force in human activity.

His influence is felt in many ways, but for the purposes of this paper, three are pertinent. First, He sensitizes the conscience of individuals. Wesleyan theologians call this "convicting" or "convincing" people. He makes people aware of their sins against God and to their fellowman. He sensitizes their self-perception as to the gap between their actual level of self-actualization and their potential level.

Second, He is a change agent through the mysterious acts of grace. He assists and witnesses to individuals of their acceptance by God--called by various names, regeneration, conversion, the new birth. Wesleyan theologians also hold that a second crisis experience is essential in order to achieve the fullest measure of the Holy Spirit's control--called entire sanctification, Christian perfection or being made perfect in love. Whereas the initial experience is characterized by confession on the part of the sensitized person, the second one is marked by total commitment of one's self to God.

Third, the Holy Spirit continues to assist believers by acting as a cybernetic system in their conscience. They are able then to adequately exemplify in their lives the qualities of Christ because they are "led of the Spirit."

B. Self-esteem and Self-concept

Persons tend to make appraisals of themselves and their success on bases other than those often commonly accepted in American society. Self-esteem is dependent upon how one perceives himself, but this self-perception is more strongly influenced by the person's immediate interpersonal environment than by external societal standards, personal status, or physical appearance.

> Widely accepted public notions of the potency of status or physical appearance as influences in personal judgments of worthiness appear to be wide of the mark. . . , self-esteem is not related to height and physical attractiveness, two widely respected attributes in middle-class American society, and it is only rather weakly related to social status and academic performance. . . . Such results reveal the limited utility of general public standards for understanding and predicting individual subjective appraisals of success, and underscore the importance of a person's immediate, effective interpersonal environment making such judgments. . . . Taken as a whole the results do indicate that favorable attitudes and treatment by persons significant to an individual, be they parents or peers, are likely to have enhancing effects on self-judgment.[7]

Self-esteem is thus related to how well one achieves his goals and values, as he sees them himself. "Persons with high self-esteem generally conclude they are closer to their aspirations than are individuals with low self-esteem who have set lower goals."[8] One's self-esteem is subjectively derived from the social context as the individual views himself in relation to his environment. It is directly contingent upon his self-concept. It is variable whether viewed from an intra-personal or inter-personal context.

C. Self-esteem and Values

Each person's self-esteem derives from his value system. His value system in turn affects his behavior. Others observing other people infer from their behavior--their public selves--what their goals and values are at that particular developmental level. Descriptions such as "money-hungry," "girl-crazy," "headline grabber" carry the implication that certain values are motivating certain individuals.

Thus self-esteem is dependent upon the self-concept and the value system. As one is reaching his goals, his value system is being realized; he feels satisfied about himself. Whenever he does not achieve his goals, his self-esteem falls; he feels depressed and unhappy with himself.

There are open to the individual many options of value systems in American society. All of them result in some measure of self-esteem. Though the observer might find it difficult to unravel the inner dynamics of another's value system and self-esteem, yet he can infer it must yield some self-pleasing returns or it would be abandoned.

For example, one person can decide upon self-pleasing values that are exclusively self-oriented and self-enhancing. His self-esteem is internally measured according to how well his efforts are paying off in self-aggrandizement. This person may be so preoccupied with the pursuit of his goals he becomes selfish, egotistical, braggadocious, and very insensitive to the needs and desires of other people.

Another individual may choose as his primary value to please others, to be a social star, accepted by others. He perceives social situations in terms of what will give him the most favored position with others, especially persons who can assist him. He does not regard others as persons, but as means by which some personal goal can be achieved. They are to be manipulated and used as long as they fulfill some selfish purpose.

Both of these examples illustrate Wesley's description of original sin. Such persons are totally turned in upon themselves. These examples of self-esteem are but illustrative, not exhaustive. However, the question is pertinent at this juncture, "Shall self-esteem only be described in objective, factual analysis of cause and effect? Or, should theology now join psychology and be evaluative? Is all self-esteem of equal quality? Or, do some types become self-defeating, while others generate self-expansion and growth?"

III. RELIGION AND PSYCHOLOGY AS PARTNERS

Some may claim that religion and psychology should not be on speaking terms but should each pursue their own course of action independent of the other. In practice, however, in some quarters, they remind one of children in the latency period who flirt in devious ways by teasing each other. The children pretend not to be interested in the opposite sex, but take pains to notice and be noticed by them, if by nothing more than vehement avowal of disinterest.

Psychology and theology have been flirting for years in this manner. The whole pastoral counseling program is such evidence. This organization itself avows some common grounds of mutual concern and areas of dialogue. Religious leaders have constantly turned to psychology for help in understanding people, especially those with deviant behavior patterns. Psychology has in turn welcomed the clergman as a helpful para-professional. Until recently, religion has not found psychology to be a very interested listener even though William James expressed more than passing interest. But man as a self has emerged more and more in the literature. The study of the self has encouraged psychology and religion to see themselves partners, not antagonists.

Religion has traditionally proclaimed that man's fullest self-esteem could only be achieved as he lived in a three dimensional relationship--God, others and himself. Jesus said it so well when He replied to the question:

> . . . , which is the great commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And the second is like unto it, Thou shalt love thy neighbor as thyself."[9]

Abraham Maslow's work in studying self-actualizing people led him to conclude:

> It [the study of self-actualizing people] has involved for me the

> continuous destruction of cherished axioms, the perpetual coping with seeming paradoxes, contradictions, and vagueness and the occasional collapse around my ears of long established, firmly believed in, and seemingly unassailable laws of psychology. . . , one of the first problems presented to me in my studies of self-actualizing people was the vague perception that their motivational life was in some important way different from all that I had learned.[10]

Perhaps psychology and religion can meet in the area of self-esteem by taking time to assess the values which people hold. Religious thinkers have long been doing this. A few psychologists have been, as the following example demonstrates.

> How can we assess our values? Because they are personal and highly subjective (even though they are socially derived), many people believe we cannot assign a rating to them except in terms of the meaning they hold for us personally. Nevertheless, the following useful criteria have been suggested:
> 1. Inclusiveness . . .
> 2. Permanence . . .
> 3. Irrevocability . . .
> 4. Congruency . . .
> 5. Cognitive completeness . . .
> 6. Survival . . .[11]

IV. SOME IMPLICATIONS OF WESLEYAN THEOLOGY

Wesleyan theology firmly believes that the highest and most enduring self-esteem is based on a value system that transcends the self and others and surrenders completely to God. In this process of surrender, the person's value system is restructured to be congruent with the words of Jesus quoted above. Such a hierarchy gives balance to one's life and, instead of desensitizing the individual either to himself or others, actually makes him more self-accepting and more concerned with helping others. While many practical and poor examples of this ideal might be sighted from life, this does not invalidate the premises any more than junk yards invalidate the principles of automotive mechanical functioning.

Neither does it necessarily mean that such a "lost self" will not have any self-interests either in material values or happiness. It sees rather that the hierarchy is valid, and that as long as it is kept viable, other life concerns will fall into their relative importance which will be consistent with that value system. This is precisely what Jesus meant by, "But seek ye first the kingdom of God . . . and all these things shall be added unto you."[12]

Wesleyan theology teaches that two separate and distinct decisions must be made if one wishes to achieve this basis for self-esteem. Two personal acts of volition are necessary. First, the conscious focus of one's life must be re-directed, subjected to reality testing. This altered self-perception is achieved as the Holy Spirit sensitizes the conscience of the individual to his self-orientation with its consequent exclusion of others and of God from his operational value system. The demands of his own goals have occupied so much of his consciousness he has not been aware of either God's concerns or others' welfare. In short, his self-esteem and idealized self become shattered. Suddenly he is keenly aware that whereas he had been a pretty good individual in the light of his own self-concept, from another point of view, especially God's and his neighbors', he was not so successful. The shell of his life space is suddenly cracked and new dimensions are added.

If acted upon, this new insight results in the person confessing to God and others for wrongs done, and in professing faith in Christ as Savior. Self-esteem is restored but is based on a new and different hierarchy of values. His public and psychological selves are constantly under the scrutiny of the Holy Spirit. Self-esteem rises or falls with his consistency or deviance from this new value system and restructured self-structure.

Wesleyan theology is not much different from many other Christian theologies in this aspect of self-esteem. Particular segments of Christianity will vary the emotional context or the ritual involved but the end results in terms of self-esteem are not too different.

However, it is the area of sanctification that Wesleyan theology is more distinctive from others. It holds that in addition to the conversion crisis, a second peak experience is essential. Theologically it is termed the experience of entire sanctification; the ethical behavior which results is termed holiness. Other terms often used are Christian perfection and perfect love.

Wesleyan theology has observed that many believers experience a dilemma that is similar to the one Paul describes in Romans 7:15-24. There he voices concern that he, a believer, experiences an inner conflict, "For that which I do I allow not: for what I would, that I do not; but what I hate, that I do."[13] He saw "another law in my members, warring against the law of my mind."[14] Such an awareness thus lowers the self-esteem and calls into question one's self-idealization.

What seems to happen is that on the unconscious level there is some residual ego or self-oriented values which were not fully conscious at the initial conversion experience. Probably they were too deeply embedded to be on the level of awareness. Possibly the emotional reactions of the initial decision which reestablished his self-concept blocked them from awareness. After the emotional reactions subside and after some life experiences which test the hierarchy of values, the residual self-concern, the incongruent ego-values now become apparent. Consciously the person wishes to do God's will, but he finds some opposition to doing it still surging into his consciousness and blocking him.

Thus instead of finding himself with harmony in his self-structure, he is beset with division. Instead of high self-esteem, he experiences low self-esteem. His perceived self is altered even though his public self may be very consistent with his verbalized value system. His residual self-oriented value system opposes his conscious value system and conflict results.

According to Wesleyan theology, the resolution of this conflict is total abandonment to God's will. The criterion for restored self-esteem is different now than at the first crisis, he must "lose himself" completely in order to find his transcendent self.

Wesleyan theology sees several important conditions necessary for the conflict to be resolved, the self-structure harmonized, both in reference to inner values and external demands, so that self-esteem may move toward a higher level of permanence, perfection, and intensity. The individual must be excrutiatingly honest with himself. Under the sensitizing function of the Holy Spirit, all areas of the unconscious ego that have been alienated must now be admitted and brought into consciousness. Just as the therapist insists upon complete honesty and openness on the part of the client in order for healing to take place, so must the seeker for a transcendent self be sensitive to himself. Wesleyan theologians feel the Holy Spirit fulfills this function.

Similar dynamics are employed in encounter and confrontation groups as far as bringing into consciousness and responding to "gut feelings." There is, however, a major, critical difference between the two processes. The encounter group encourages hostility to be expressed to others, at times it is purposely generated, but with little concern for the other person to whom the hostility is directed and how it affects him. The seeker for the transcendent self acquired through sanctification may confess hostility, jealousy, and other feelings toward others, but it is done in the mood of regret, sorrow, and apology, not direct brutal, insensitive honesty. This willingness to openly acknowledge the inner hostile feeling, or whatever form the ego-alienation may have taken, when necessary to rectify interpersonal relationships is another critical element of Wesleyan theology.

The third one has been implied previously. The individual must surrender his autonomy, all his claim to self rights and self-will, and pledge himself to unquestioned and unswerving obedience to God's will. He must, in other words, as much as possible, align his value system with God's value system. He seeks to bring his total self-structure with all its systems into this harmonious hierarchy.

V. SOME PARADOXES

The results of these critical experiences would seem to be contradictory. Such total loss of self would seem to dehumanize the individual and totally obliterate his personality and self-hood. The incorporation of sensitivity to others and total obedience to God would seem to place the person's autonomy in doubt, leave him in a helpless state of other-directedness.

In fact they do lead to some paradoxes. Let us look at three areas in which these paradoxes do occur.

A. Self-esteem

The losing of self in the act of complete self-denial and self-submerging would seem to create in the person either a "worm-in-the-dust" or a "holier-than-thou" syndrome. Unfortunately too many people associated with conservative "holiness" churches have fallen victim to such feelings. Some adopt the feeling of unworthiness, false humility and are abjectly self-effacing. They are not as obnoxious as the "holier-than-thou" group whose superior religiousity promotes exclusiveness, snobbiness, emphasis on peripheral behaviors, and self-originated self-esteem. Both groups have missed the critical issue.

Sanctification as taught by Wesley enhances the true selfhood of man. It does not negate man's humanity with his natural drives and urges but enables man to accept them, to bring them into consistent control of God's will.

This person's self-esteem is now differently derived than either the non-believer or the person with the distorted syndrome. The non-believer gets his self-esteem from the self-concept he receives by measuring how well he is succeeding in achieving his own goals. Even when he engages in humanitarian and social causes and works for others, his self-esteem is dependent upon how well others respond to his efforts.

The person with distorted religiosity is self-centered too. Even though he works for the salvation of others, he does it from a perspective that sees people as being means to an end, instrumentally. His self-esteem is positive because in comparing himself to others less fortunate than himself, he is pleased.

The person who truly understands the implication of Wesleyan theology has self-esteem based in both objective and subjective grounds. He is constantly sensitized to how well he obeys God's will--the objective measure--and how consistent his inner self systems work together to fulfill that Will--the subjective source.

B. Other-orientation

The next paradox is his relationship to other people. From the above discussion, it would appear that this individual was completely oblivious to his social environment and totally unresponsive to their needs since his self-esteem is not dependent upon them in any way. Such is not the case for in reality he is keenly sensitive to their needs and condition. He sees others as persons of infinite worth, people for whom Christ died, and individuals whose development is limited until they share in the self-transcendent life. Instead of condescending to help, they are eager to share with others.

Ideally such persons are totally indifferent to what others think of them. Obviously, all people like to be complimented and appreciated. But the sanctified person, whose love for others has been drained of all fear and superiority feelings, does not get his signals for behavior predominately from what others expect. In short, he tries to be a significant helper but behaves from a position of independence.

C. Autonomy

The third paradox is that of autonomy. One would expect that freedom from others' opinions and expectations would make the transcendentalized self to become so individualized, so completely independent of others that his life would turn in upon himself again. In reality, he can now behave in a truly autonomous manner because his selfish, self-centered concerns are tempered by his hierarchy of values. He has surrendered his self rights but not the best interests of his selfhood. He is confident, self-assured, and inner-directed.

VI. SUMMARY AND CONCLUSION

In reading the characteristics of self-actualizing people, the writer of this paper is struck with the similarity between their description and those which Wesleyan theology has proposed in the life of holiness. Obviously they are not exactly the same for many behaviors that the concept of self-actualization might approve in its pursuit would be unacceptable to Wesleyan theology. However, the motivational principles and goals are similar and lead to the conclusion that Wesleyan theology does not teach principles that are contradictory to the psychological principles of self-actualization. It does provide a sound basis for the healthiest self-esteem; it does not injure the individual in any way.

In summary, Wesleyan theology has positive implications for self-esteem. It stresses the Holy Spirit as a positive change Agent who sensitizes the conscience of the individual who will listen to Him. It points the way to incorporating in the life space a different hierarchy of values than the individual generally has so that self-esteem is both objectively and subjectively based. Freedom to become one's true self is possible and the movement of the individual is toward a more perfect self-esteem.

To Wesleyan oriented denominations, God must be the central focus of the individuals' value system and will promote self-esteem in its best sense. For it is in the self-transcendent experience that one loses himself only to find his real self.

> For some people, losing themselves in such an experience means literally to "lose themselves." But for other people, this losing of self means to find and gain a larger, more conprehensive sense of self. If this can happen, we say the self-transcendence is beautiful.[15]

FOOTNOTES

[1] The Works of John Wesley (Kansas City, Missouri: Nazarene Publishing House, n.d.), IX, p. 456.

[2] Personal letter to the writer, March 5, 1971.

[3] W. T. Purkiser, (ed.), Exploring Our Christian Faith (Kansas City, Missouri: Beacon Hill Press of Kansas City, 1960), p. 218.

[4] L. T. Corlett, Holiness, The Harmonizing Experience (Kansas City, Missouri: Beacon Hill Press, 1951), p. 55.

[5] Peter Wiseman, Scriptural Sanctification (Kansas City, Missouri: Beacon Hill Press, 1951), p. 41.

[6] H. Orton Wiley, Systematic Theology (Kansas City: Missouri: King's Highway Press, 1941), II, p. 138.

[7] Stanley Coopersmith, The Antecedents of Self-esteem (San Francisco: W. H. Freeman and Co., 1967), pp. 242-244.

[8] Ibid., p. 246.

[9] Matthew 22:36-39 (KJV).

[10] A. H. Maslow, "Cognition of being in the peak experience," Don E. Hamachek, (ed.), The Self in Growth, Teaching, and Learning (Englewood Cliffs, N. J.: Prentice Hall, Inc., 1965), pp. 171-172.

[11] George W. Hartmann, "Pacifism and Its Opponents in the Light of Value Theory," Journal of Abnormal and Social Psychology, XXXVI (1941), 164. Cited in George F. J. Lehner and Ella Kube, The Dynamics of Personal Adjustment

(Englewood Cliffs, N. J.: Prentice Hall, Inc., 1964) second edition: ~~p. 461.~~

[12] Matthew 6:33 (KJV).

[13] Romans 7:15 (KJV).

[14] Romans 7:23 (KJV).

[15] John H. Brennecke and Robert G. Amick, The Struggle for Significance. (Beverly Hills, Calif.: Glencoe Press, 1971), pp. 288-289.

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C. Letters

Personal letter from Dr. William Greathouse, President of Nazarene Theological Seminary, Kansas City, Missouri.

LOVE YOUR NEIGHBOR AS MUCH AS YOU LOVE YOURSELF

by

Kirk E. Farnsworth, Ph.D. *

When we label someone, we are setting up a situation wherein the victim is forced into a category that makes it easier to relate to him in an automatic way or to ignore him. "Christian" can be a label, meaning different things to different people and causing some to fear conformity or to be ashamed of nonperfection. Given this kind of situation, it is not unusual to see real followers of Christ experiencing spiritual dryness, hesitancy in expressing love toward others, and a "blah" emotional life--much like a monaural phonograph needle clipping the edges off the grooves of a stereo record (notice the black shavings on the needle). Instead of bouncing back and forth between the sides of the groove, as an armature with a stereo cartridge does, alternately cutting in the left and right hand speakers, the needle plods right down the middle. Many people do this, experiencing neither highs nor lows, neither joy nor suffering in their lives--just indifference.

Martin Luther said, "Sin bravely, but more bravely glorify God;" in other words, "Do not let the fear of making mistakes or of sinning keep you from seeking bravely to do the will of God." "Keep on the straight and narrow" is false advice--Matt. 7:13,14 says strait, which means narrow. What is meant is that the road to a narrow gate is also narrow; such a road is full of bends (conflicts) and deviations (individuality), however. Paul Tournier writes that our goal is not perfectionism, but a willingness to risk failure and a bold, adventurous experiencing of God's will. Christianity is an experience, not a performance.

I am concerned about Christians who are not honestly encountering God, other human beings, or themselves. One might say that a lack of self-esteem is the cause of it all, a condition which is often masked by an act of superiority: (a) if I give only a list of personal problems to God, rather than giving Him all of myself to the core, is this not a cataloging of sins that is tainted with pride in the thoroughness of my self-condemnation? (b) since all human beings are created in God's image, and since Christians are out of fellowship with God at times, where is the superiority between my neighbor and me?--if another person is good enough for God to love, and I do not love him, am I not, then, better than God? (c) if I am accepted by God but am not good enough for me to accept, does not my self-rejection also make me superior to God? These are questions that adult groups in our churches must confront.

The format within which I have experienced a deeper, simultaneous encounter with God, my neighbor, and me is an adult elective entitled, "Christian Mental Health and Its Applications." The program has been in existence for a year and a half, with each class meeting on Sunday morning for a period of three months. Our goal is to increase our understanding of ourselves and our family relationships, in order to (1) promote

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self-acceptance and (2) make it easier for God to love others through us. Our most recent text has been, Are You Fun to Live With? by Lionel A. Whiston.

Since we tend to see in others what we see in ourselves (Harry Stack Sullivan), and since many people resist and deny their better facets and are ambivalent about, fearful of, and defensive against the very God-like in themselves (Abraham Maslow), my relationship with my neighbor can very easily be colored by my own lack of self-esteem. In order to improve my regard for myself, and thereby improve my relations with my neighbor, I need to be confronted with my strong points in a meaningful way and receive honest, immediate feedback as I react to others. Therefore, it is crucial that the adult elective be as interaction- and experience- centered as possible. Although only minimally confrontive, the group openly shares and is supportive. We pray for and with each other, by name and with real expectancy, sharing the results of our daily involvement each Sunday morning. Also during the week, we carry out "experiments in faith" to help us put into practice what we discuss each Sunday. By sharing the outcomes of our experiments in faith, we are relieved to discover that "the Christian experience" is not what most Christians experience! We also see that "One does not learn to stand up to live by lying down, couch or otherwise" (Rollo May).

Self-esteem is a feeling, not a definition, a thought, or a role that I play--it is not a game. Self-esteem precedes any evaluations I make of myself in formulating various self-concepts--it is more basic to know how we feel about ourselves than how we define our "selves." Many of us, however, carry our "self-esteem" around in our head, using our mind as a mirror. We look at the resulting mirror-image of ourselves and see roles, which we judge. Tragically, the mirror-image is an alienated self-concept--one that needs external props to maintain it--and the judgments we make about it are often so harsh that not much self-esteem can be developed. But, if we wish to have an independent sense of being, self-concepts from which we are not alienated, positive feelings that will naturally allow us to be a part of the world, we have to listen to our total person--our mind and body. We need to know what is there and where it's at, not who is there. Self-esteem, then, is the warm feeling of worth and confidence that, if sufficient in amount, allows me to absorb personal evaluation and change, and to encounter my God and my neighbor in an honest way.

In order to develop the idea and the experience of self-esteem, four broad areas are usually presented, in outline form, for class discussion: (a) Self-Discovery; (b) Self-Expression; (c) Self-Deception; (d) Self-Acceptance. The goal is to see me (self-discovery), to free me (self-expression), and to be me (self-acceptance). A wide variety of topics are discussed within each area, culminating in the final area--Self-Acceptance--with a look at self-love.

"Love your neighbor as much as you love yourself," it says in Matthew 22:39. The trouble is, we are so threatened and overwhelmed by the first half of that command, that we usually fail to fully comprehend the second half. According to Carl Jung, "Acceptance of oneself is the essence of the moral problem and the acid test of one's whole outlook on life." To me, self-rejection and self-hate mean despising one whom God loves; this is just as wrong as rejecting and hating other people. I do not see love and hate as opposites, however, especially within the framework of loving a person while hating what he does. Getting involved enough with someone to generate and express negative feelings about his behavior is better than not getting involved and feeling nothing toward him and about his behavior. It says I care enough to allow the other person to have an impact on me and that I am emotionally available to him; it says I am not going to undercut him by hiding my anger (which would unintentionally tell him he is too weak, too much of a cream puff, to handle my honest feelings); it says I care more about his welfare than about being permissive (the reverse would be, "Go out and play in the traffic, kid"). The opposite of love is not hate, but indifference.

Cecil Osborne has said, "We may challenge a Christian to a deeper commitment to Christ, but if....he cannot stand himself, cannot love himself, he will not be able, properly, to love anyone else," because, as I said before, he will tend to project his own self-contempt onto others. I am personally convinced that if I tell myself I am worthless but yet say I love someone else, I am lying. By making myself a zero, I make it impossible to give myself in love to God or to my neighbor, because nothing gives nothing.

I have found that lack of commitment, or inability to give or receive love, is in fact the most common indicator of lack of self-esteem. Inability to give myself in love manifests itself outwardly in a fear of failure, but even worse a fear of success. If the other person reciprocates, what do I do next? Whether I have inwardly convinced myself that I have nothing to give, or simply do not know how to give in a feeling way, "no" is an end point, a relief; "yes" is an unbounded opportunity, full of freedom and anxiety. Inability to receive love is more subtle, since it often entails another way in which a lack of self-esteem is masked by an act of superiority. If I say it is conceit to receive love from my neighbor or from God just for being me, then what is it if I try to justify myself by working to qualify for such a gift? Am I not saying that the judgment of me was not good enough, and that I will decide about my worth, because I am better than my neighbor and even my God?

I would like to re-emphasize, in concluding, that the initial development of self-esteem depends on meaningful self-confrontation and precedes honest encounter with my neighbor and with God. Continued development of self-esteem and of mental health in general, however, involves an interplay among me, my neighbor, and God. "We alone can do it, but we cannot do it alone" (O. Hobart Mowrer). I have found James 5:16 to be the most useful Biblical statement to orient a group of Christians around, with regard to self-esteem and mental health. Breaking the verse down, it goes (1) "Admit your faults," (2) "to one another," (3) "and pray for each other," (4) "so that you may be healed." Number (1) is the "me" component, (2) the "neighbor" component, (3) God's part in it all, and (4) the result. Looked at another way, (1) takes courage, (2) involves openness, and (3) demands faith. If I engage in (1) and (2), I can claim psychological self-esteem and psychological mental health; with only (3), I am a Christan who lacks self-esteem and has problems; with (1), (2), and (3) present in my life, I can claim "Christian Self-Esteem" and Christian mental health--a meaningful balance between the psychological and spiritual dimensions of reality.

CONCEPTS OF VALIDITY IN THE MEASUREMENT OF SELF-ESTEEM

by

John Stapert, Ph.D. *

Reviewing the recent literature on self-esteem, particularly the research literature, makes one feel just a bit as if he were reading a series of novels by Herman Melville. Melville's novels have in common a concern with the problem of self-discovery, self-realization. The self appears in Melville's work (and particularly in his imagery) as something that is both given and achieved: as an aboriginal, stable, though ever elusive center of identity on the one hand, and on the other as a realization in action of full human and individual potential (cf. Bowen, 1960). Similarly, in psychological studies of the self, or one of its aspects such as self-actualization, self-image, or self-esteem, the self is sometimes elusive and sometimes realized. Sometimes it nearly escapes our empirical grasp and other times it presents itself strongly, clearly influencing observable behaviors. The psychological measurement of this kind of variable, both elusive and apparent, poses some real difficulties. And the difficulties of measurement demand that we look at self-esteem from a measurement point of view, with a particular concern for validity of measurement.

Validity, as is universally learned in Introduction to Psychology classes, consists of measuring what we intend to measure. This desirable property of a test is usually distinguished from that other desirable propperty, reliability, consistency in the measurement of a trait. At this level of understanding, validity is a single, unitary concept. But further examination reveals that validity is not a single notion at all, but a whole complex of interrelated notions. The variety of ideas included in the general notion of validity is indicated by the set of adjectives which has grown up around the concept of validity. We now speak of concurrent validity, predictive validity, construct validity, convergent validity, discriminant validity, factorial validity, and so on. Taken together, these varieties of validity may be more or less summarized in the phrase, "measuring what one intends to measure." In this paper we want to look particularly at two sets of ideas in the domain of validity. The first set involves construct validity and the associated concept of nomological nets. The second set of ideas involves convergent and discriminant validity, following the rationale set forth originally by Campbell and Fiske (1959). After a look at each of these sets of ideas about validity, we shall concern ourselves particularly with the hypothetical construct "self-esteem" and its measurement in the light of our discussion of validity.

Construct Validity

The measurement of a psychological trait must ordinarily take place within the framework of some theoretical orientation. This is certainly true in the case of hypothetical constructs which are more or less generated by a particular theory. It is the orientation of the theory and the set of relationships which link a particular construct to other constructs which give meaning to each construct in the system. Without a theoretical orientation and a set of relationships among constructs and observed behaviors,

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*Dr. John Stapert is Professor of Psychology, Northwestern College, Orange City, Iowa no construct would have meaning. The assumptions made by a theory are also made by the tests which measure the constructs which are generated by that theory. The relationships between a particular construct and other constructs in a theory, which together form a nomological net, are relationships which hold when the construct (in this case, self-esteem) is being measured by some psychological test.

Often the importance of the theory is lost when one becomes involved with testing and measurement. Occasionally one is led to think (erroneously) that measurement of a trait can (even should) be done in the absence of a point of view. This is no more possible than is the teaching of a course or the treatment of a neurosis possible in the absence of a point of view. There may be differing commendable viewpoints, but there is no "absence of viewpoint" possible. And if holding a particular viewpoint is intrinsic to setting forth a particular construct and to infusing it with meaning, then the detection and measurement of that construct as a psychological variable demands that the same orientation or point of view be assumed.

Construct validity is measurement which makes psychological sense. To the extent that a measurement can be meaningfully interpreted by a psychological theory, construct validity is present in the measurement. In order to have construct validity, it is important that the orientation of the psychological theory and the orientation of the test be congruent. When they are congruent, the measurement can be interpreted meaningfully by the theory. Without this congruence, the trait (construct) measured makes little psychological sense. It is also important that the trait, as measured, be measured in the light of its relationships to other traits. Inasmuch as related traits will be used to infuse meaning into any trait, once measured, the relationships ought to have some bearing on the measurements themselves. To the extent that the appropriate theoretical orientation and the prime relationships to other traits are present in the measurement methods, the test possesses construct validity.

Convergent and Discriminant Validity

A significant contribution to our understanding of validity was made by Campbell and Fiske (1959) and has been extended by Webb, et al (1966). They point out that any measurement of a psychological trait may be partitioned into a component which reflects the trait purportedly measured and an error component. These have elsewhere been labelled "relevant" and "irrelevant" components (Campbell, 1960; Campbell & Fiske, 1959; Garner, 1954; Garner, Hake, & Eriksen, 1956). The error may be further partitioned into a number of subsections, including at least one segment of error which is peculiar to the method of measurement employed. Thus, if several methods were used to measure a particular trait, they would be expected to share a common relevant component and to differ in their patterns of irrelevant components. The implication is that each method of measurement should be checked against other methods having different patterns of irrelevant components (i.e., different sources of error).

The Campbell and Fiske approach consists of measuring each of several traits by each of several methods. If the traits measured are functional unities and if the measurement methods are valid, the various methods should correlate well (i.e., converge) when measuring the same trait. The methods should correlate poorly (i.e., discriminate) both within and between methods, when measuring different traits.

A useful extension of the Campbell and Fiske rationale may be made on the basis of Webb, et al (1966), who point out that different types of measurement strategies are likely to introduce different patterns of error variance. Thus, the use of a supplementary or cross-checking methodology to measure a set of traits will be most advantageous if it is different in type from the primary measurement method. For example, if a questionnaire is the primary method, it would be preferable to use a projective test or some observational or situational test as the secondary method rather than a second questionnaire measurement.

For the most part, we have little evidence about the convergence of commonly-used measures of personality traits. But in at least one case, information is available. Hase and Goldbery (1967) compared four strategies of personality testing against two control strategies. Since the Hase and Goldberg study was confined to the general methodology of objective personality (inventory-type) testing, thereby retaining the common systematic error due to this general methodology, one would have expected the convergent validity coefficients to be relatively high. Unfortunately, it was found that even within the general methodology of inventory-type personality testing, none of the four strategies (factor analytic, contrasted groups, rational, and theoretical test-construction) correlated particularly well when cross-validated, although all strategies did hold slight advantages over the control (stylistic and random test-construction) strategies. One implication of this study is that all strategies of testing introduce error variance, leaving the experimenter to choose the type of error with which he is most comfortable. Another implication is that, when possible, multiple measures, subject to different sources of error, must be used in conjunction with each other.

A study by Stapert and McGrath (1969) discovered particularly large amounts of method variance (i.e., systematic error due to a particular measurement method) in questionnaire-type data when compared to data gathered by other measurement strategies. Everything measured with questionnaires seems to correlate pretty well with everything else measured by the same (or same type of) questionnaire, implying that questionnaires largely fail the test of discriminant validity. The questionnaire measurements did not, in general, correlate well (converge) with measurements of the same traits by other methods. In view of the social sciences' overdependence upon questionnaire-type data (cf. Webb, et al, 1966), an overdependence which extends into our research on self-esteem, this is cause for some concern.

Self-esteem: Theory

Self-esteem is a personality construct embedded in a particular nomological net, known as self-theory. Self theory is a humanistic, personalistic type of personality theory which "emphasizes the free, responsible, creative, and autonomous nature of man, who is constantly striving to discover himself and his relation to the world around him as he works toward becoming a fully functioning person with the self-actualization of his unique capacities and potentials (Gale, 1969)." Notable features of this nomological net, which distinguish it from other personality theories, are the focus on conscious (as opposed to unconscious) life, purposeful self-directiveness (rather than impulsive or reactionary behavior), and uniqueness (the idiographic side of the idiographic-nomothetic debate) (cf. Allport, 1955).

It was in the context of this kind of theory that the concept "self-esteem" emerged. The very use of the term "self-esteem" implies this kind of theoretical orientation. It also implies that self-esteem is worth measuring, that the self is an important part, if not the center, of personality, and that, as measured, the self-esteem constitutes a part of the self in the sense spelled out by the theory. Only if care were taken to extract the term self-esteem from its native context and strip its usual meanings from it, would this not be true of the measurement of self-esteem.

Self-esteem: Measurement

Self-esteem is a measurable personality trait. Examples of recent research involving self-esteem will serve to indicate the ways in which self-esteem has been measured. The largest areas of research interest on self-esteem are in persuasibility and in susceptibility to influence. Persuasibility was influenced by both self-esteem and anxiety level in a study of obstetric patients by Lehmann (1970). Median levels of anxiety were most conducive to persuasion and complementary levels of self-esteem (i.e., complementary to the level of anxiety) contributed to the persuasibility effect. In this study, self-esteem was measured by two questionnaire type scales designed by the experimenter for this particular study.

In a study of influenceability in high school students, Zellner (1970) tested a theoretical model which proposed a reception mediator which operates as an increasing function of self-esteem and a yielding mediator which operates as a decreasing function of self-esteem, the steepness of the functions depending upon the complexity of the message. An hypothesized interaction between self-esteem and message complexity was confirmed for acute (manipulated) self-esteem but not for chronic self-esteem. Self-esteem was measured by a scale specifically designed for this study by the experimenter.

Another unique questionnaire (specifically designed and used in one study) appeared in an interpersonal attraction experiment (Helmreich, Aronson, and LeFan, 1970). In this study, subjects of average self-esteem found the attractiveness of a competent person enhanced significantly if he experienced a pratfall, while subjects of high and low self-esteem were significantly more attracted to the superior when he did not blunder.

At least one recent study (Fitch, 1970) used a more standardized measure, the Tennessee Self-Concept Scale. Fitch found significant effects of self-esteem on locus of control.

Programmatic research on the antecedents of self-esteem has been carried out by Coopersmith (1967). This series of studies employed a wide variety of measurement methodologies, including projective devices, questionaires, and interviews. Unfortunately, the data is not reported in a form that allows the checking of one methodology by another. In particular, we know virtually nothing about the discriminant validity of any of the methods, although in some cases convergent validity seems to be present. For a review of earlier research on self-esteem, particularly that dealing with persuasibility, one may consult the two excellent summaries by McGuire (1966, 1968).

Observations on the Valid Measurement of Self-esteem

The demands of construct validity (psychological meaningfulness) seem sometimes to be met and other times not to be met by recent research. In programmatic studies like Coopersmith's (1967), the context is obviously one of humanistic self-theory and the self-esteem measurements are meaningful within this nomological net. However, in many of the persuasibility studies, no nomological net, certainly not the nomological net of self-theory, is apparent. Self-esteem in these studies might almost as well be a response style or a response hierarchy. This weakness inhibits the building of an organized body of knowledge, either about self-esteem or about persuasibility, since the empirical findings are accrued in relative absence of systematizing theoretical principles.

A greater problem exists in the realm of convergent and discriminant validity. Most of the data on self-esteem have been collected by verbal self-report methods, largely questionnaires. In view of the evidence that this methodology is heavily laden with method variance, the data on self-esteem become somewhat suspect.

The problem here is confounded by the fact that none of the studies surveyed included the kind of multiple operationism that would allow us to separate trait variance from method variance. Occasionally, the convergence of two measures was reported. However, the discriminant power of a methodology was not to be found in any of the studies. Thus, while we know that the findings are likely to be jeopardized by method variance, and thus are suspect, we are in the uneasy position of not being able either to confirm or to disconfirm our suspicions.

This situation is made no easier by the widespread use of single-occasion, unique questionnaires, the kind designed by an experimenter for a particular study. Without challenging the questionnaire-creating ability of the experimenters in the least, it may safely be said that this procedure prevents the scientific community from building a body of knowledge about any of the variables purportedly measured. Unless the questionnaire is demonstrated to converge with other measures of self-esteem (from other studies) and unless it also shows its ability to distinguish between self-esteem and other variables, we have no way to link its measurements to the findings of other studies. The recommendation must clearly be for greater use of multiple measures in the measurement of self-esteem.

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A REVIEW OF THE TENNESSEE SELF CONCEPT SCALE

by

J. Roland Fleck, Ph.D. *

The Tennessee Self Concept Scale (TSCS), developed by William H. Fitts, differs from most other self concept scales in that it provides a multi-dimensional description of the self. Fitts states that the purpose for the construction of this Scale is to provide "a scale which is simple for the subject, widely applicable, well standardized, and multi-dimensional in its description of the self concept" (Manual, p. 1). The research evidence seems to indicate that the Tennessee Self Concept Scale fulfills this purpose to a major extent. The author states that a "knowledge of how an individual perceives himself is useful in attempting to help that individual, or in making evaluations of him" (Manual, p. 1). Therefore, the author sees the Scale as being useful for counseling, clinical assessment and diagnosis, research in behavioral science, and personnel selection.

The Tennessee Self Concept Scale consists of 100 self descriptive statements (e.g., "I am an honest person") which the individual responds to on a five-point endorsement scale which runs from "Completely False" to "Completely True."

	Completely False	Mostly False	Partly False and Partly True	Mostly True	Completely True
Responses--	1	2	3	4	5

By responding to these 100 statements the subject portrays his own picture of himself. The Scale can be completed in 10 to 20 minutes, is self administering, can be used with subjects age 12 or older, and is applicable to subjects representing the entire range of psychological adjustment (i.e., from well-adjusted to psychotic).

Two forms, the *Counseling Form* and the *Clinical and Research Form*, are available. The 100 items are the same for each form, the difference between forms being in the scoring and profile system. The Counseling Form has fewer variables, is easier and quicker to score (about 7 minutes), requires less sophistication in psychometrics and psychopathology by the examiner, and is used primarily for counseling and presentation to counselees. The Clinical and Research Form is designed for clinical diagnostic work and research and is not appropriate for self interpretation by, or direct feedback to, the subject.

The 100 self descriptive statements were derived from other self concept measures as well as from written self descriptions of patients and non-patients. Items were classified on the basis of what they themselves were saying and a two-dimensional, 3 x 5 scheme evolved. One dimension yields three sub-scores which represent an internal frame of reference within which the individual is describing himself. These three measures are Identity (how the individual sees himself), Self-Satisfaction (how the individual accepts himself), and Behavior (how the individual acts). They represent the horizontal categories (rows) on the two-dimensional score sheet. The second dimension yields five sub-scores representing five aspects of the self considered in terms of a more external frame of reference. These five measures are Physical Self (how the individual views his body), Moral-Ethical Self (how the individual views his moral worth), Personal Self (the individual's sense of personal worth), Family Self (how the individual perceives himself in reference to his adequacy, worth, and value as a family member), and Social Self (how the individual perceives his adequacy and worth in his social interactions with other people in general). These five represent the vertical categories (columns) on the two-dimensional score sheet. Ninety of the 100 items of the Scale are grouped into this two-dimensional, 3 x 5 scheme with each item contributing to two different scores (i.e., one row score and one column score). Also, the 90 items are equally divided as to positive and negative items (e.g., "I am an honest person" and "I am a bad person"). The remaining 10 items make up the Self Criticism Scale (SC) and are taken from the L-Scale of the MMPI. These are all mildly derogatory statements that most people admit as being true for them. Individuals who deny most of these statements are usually being defensive and making a deliberate effort to present a favorable picture of themselves.

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According to the author, the most important single score on the Counseling Form is the Total Positive Score. This score is computed by adding the three row sub-scores (i.e., Identity, Self Satisfaction, and Behavior) and represents the individual's overall level of self esteem.

The Counseling Form contains two further scores. The Variability Scores (V) provide a measure of the amount of inconsistency from one area of self-perception to another. The Distribution Score (D) is a summary score of the way the individual distributes his answers across the five available choices in responding to the items of the Scale.

All of the above mentioned scales are found on both the Counseling Form and the Clinical and Research Form. The Clinical and Research Form also includes the following additional scales: True-False Ratio (T/F), Acquiescence Conflict, Denial Conflict, Total Conflict, Defensive Positive (DP), General Maladjustment (GM), Psychosis (Psy), Personality Disorder (PD), Neurosis (N), Personality Integration (PI), and Number of Deviant Signs (NDS).

There is a rather extensive discussion of the psychometric characteristics of the Tennessee Self Concept Scale in the Manual. The author is very open and objective in the reporting of the normative, reliability, and validity data and an evaluation of this data leaves one very impressed with the thoroughness of the construction procedures followed by the author in the development of the Scale. As mentioned by Crites (1965), the Manual is lacking in references to published studies utilizing the Scale, but a supplemental list of some 235 references not cited in the Manual is now available and easily obtained from the publisher. Although the majority of these additional research studies are unpublished, there are a number of relevant published studies cited. At this time there is a great need for a Technical Report that compiles the results of all the relevant research studies over the past six years that have utilized the Scale. The author does state that a Technical Report is forthcoming. At that time a more extensive and critical evaluation of the Tenessee Self Concept Scale can be made.

The norms for the Scale were developed on a sample of 626 people, male and female, Negro and white, from various parts of the country, with a wide age range (12 to 68) and drawn from greatly varying educational, intellectual, social, and economic levels. The norm group contains a disproportionate number of college students, Caucasians, and 12 to 30 year-old subjects, but the author supplies data that indicate a lack of relationship between Scale scores and such demographic variables as sex, age, race, education, and intelligence. Samples from other populations do not seem to differ to any significant degree from the norm group.

The author has calculated test-retest reliability coefficients with a two week time interval for all major scales on both forms. These reliability coefficients range from .60 to .92 with most falling in the .70's and .80's. It is interesting to note that one of the scales with a reliability coefficient of .92 is the Total Positive Scale which is the most important single score on the Counseling Form, reflecting the overall level of self esteem. In fact the reliability coefficients for the 3 Row sub-scores and the 5 Column sub-scores which make up the two dimensional, 3 x 5 scheme, are all fairly high, ranging from .80 to .91. The one major weakness of the test-retest data is the use of a rather small sample (N=60). Also, only college students were used as subjects in the gathering of this reliability data.

The author notes that "the distinctive features of individual profiles are still present for most persons a year or more later" (Manual, p. 15). This stability of the instrument over long periods of time would seem to be further evidence of reliability.

Although many more validity studies need to be carried out, the initial evidence for the validity of the Tennessee Self Concept Scale is quite impressive. To insure content validity, an item was retained in the Scale only if there was unanimous agreement by seven clinical psychologists that it was classified correctly in terms of the 3 x 5 scheme. These seven clinical psychologists also judged each item as to whether it was positive or negative in content. Vacchiano and Strauss (1968) have studied the construct validity of the Scale through factor analysis. Their factor analysis supports the five proposed measures of the self (external frame of reference), i.e., the five Column Scores--Physical Self, Moral-Ethical Self, Personal Self, Family Self, and Social Self. Further evidence for the validity of the Scale can be found in the fact that it meaningfully discriminates between normals and psychiatric patients. Highly significant differences (mostly at the .001 level) were found for almost every score on the Scale. Also, the Scale discriminates among specific types of psychiatric patient groups, i.e., Paranoid Schizophrenic, Emotionally Unstable Personality, and Depressive Reaction. The Counseling Form of the Scale has been used to find a number of predicted differences between delinquents and non-delinquents. The scores of the Tennessee Self Concept Scale have been correlated with MMPI scores and EPPS scores with the resulting correlations being about what one might expect from the nature of the scores especially in the case of the MMPI. Finally, some studies have found that certain scores on the Scale have significantly changed in a predicted direction as a result of psychotherapy. A number of studies also indicate that group counseling techniques have also brought about certain predicted score changes on the Scale.

In conclusion, present research evidence seems to indicate that the Tennessee Self Concept Scale fulfills its stated purpose to a great extent, i.e., "a scale which is simple for the subject, widely applicable, well standardized, and multi-dimensional in its description of the self concept."

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THE TAYLOR-JOHNSON TEMPERAMENT ANALYSIS: AN EVALUATION

by

Joe D. Garms, Ph.D. *

A Description of the T-JTA

This test aims to provide a quick method of measuring a number of dimensions of independent personality variables and is specifically designed to aid professionals who must evaluate the significance of certain personality traits which influence personal adjustment in a variety of relationships. The test is designed to produce an evaluation in visual form showing a person's feelings about himself at the time when the questions were answered. It also provides a means of screening rather quickly for serious adjustment difficulties which require more exhaustive psychological evaluation.

The test consists of 180 items which are equally divided among nine traits and so constructed as to apply to oneself or to someone else such as fiance, spouse, parent, sister, or son. The items are constructed in such a manner as to permit an individual to insert his name or the name of someone else in a blank space, for example, "Is...........by nature a forgiving person."

The answer format provides a place for three alternatives for each item; agreement with the item (+); undecided (mid); or disagreement with the item (-).

The profile sheet on which the results are plotted has been designed for use in personal consultations, unless such use should be detrimental for the client. The trait names on the profile are easily understood and in familiar language. Shaded zones are placed on the profile to serve as guides for normalcy but are not statistically determined.

Percentile norms are provided, with separate tables for males and females in the general and college population. A combined male and female norm table is included for use in scoring profiles answered for someone else and not oneself (Criss-Cross). Scoring stencils consist of plastic overlays.

The Attitude Scale is a measure of test-taking bias; composed of selected items and intended to show the extent to which an individual's attitude may influence his test results.

There is no time limit set for test completion but the test usually requires about 30-45 minutes.

The T-JTA is composed of the nine variables labeled A through I and presented below:

A. Nervous (vs Composed); largely a measure of anxiety
B. Depressive (vs Lighthearted); a measure of depression
C. Active-Social (vs Quiet); a measure of need for companionship and group participation
D. Expressive-Responsive (vs Inhibited); a measure of freedom to

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*Dr. Joe D. Garms is a Clinical Psychologist at Children's Medical Center, Tulsa, Oklahoma express spontaneous feelings of warmth and affection, and to respond to such feelings in others.

E. Sympathetic (vs Indifferent); a measure of kindness, understanding, and compassion.

F. Subjective (vs Objective); a measure of emotionality and self-absorption

G. Dominant (vs Submissive); a measure of confidence, assertiveness, and competitiveness

H. Hostile (vs Tolerant); a measure of how critical, argumentative, and punitive the individual is

I. Self-Disciplined (vs Impulsive); implies the control of impulsiveness in order to obtain a deferred advantage

Several significant trait patterns are noted: (1) Anxiety; (2) Withdrawal; (3) Hostile-Dominant; (4) Emotionally Inhibited. A personality description is provided by looking at individual scales but primarily through profile analysis.

Comments on the T-JTA

Some of the advantages of this instrument are listed below:

1. the items provided a quick screening test with a measure of self-concept and are useful in getting an impression of how one sees himself in relation to how others perceive him;
2. the instrument can be used to study a variety of interpersonal relationships (within one's family, husband-wife, parent-child, brother-sister, etc.)
3. this instrument can be used to measure an individual's self-concept across time, i.e., before and after therapy, marriage, etc.; and as a measure of perception of others across time.

Disadvantages include the following:

1. it seems as though the instrument can be easily faked with little effort and with only the attitude scale to help detect faking; faking can be controlled to some degree by asking an individual to rate himself and compare his responses to someone else's perception of him;
2. norms are available for college age males and females and for both sexes in the general population, primarily because the items were designed to use in marital and premarital situations; however, with the addition of high schools norms the instrument would have broader use;
3. when extremely abnormal profiles are obtained the tester may not know how emotionally disturbed the individual is; however, the authors of T-JTA do not intend it to be more than a quick measure and should not take the place of a comprehensive evaluation nor should important decisions be based on these variables without further supportive data from other valid sources.

This instrument is published by Psychological Publications, Inc., 5300 Hollywood, Los Angeles, California 90027 and costs in the neighborhood of $15.

SELF-ESTEEM: A FUNCTION OF EGO STRENGTH, AS MEASURED BY THE JACOBS EGO STRENGTH SCALE

by

Arthur W. Forrester, Ph.D. *

Theoretical Context

It hardly seems necessary to allude to the importance of self-esteem as a focus for research and the formulation of theory. The theme which underlies this conference is ample evidence of the fact that there are both diagnostic and treatment values attached to the capacity to formulate theory in respect to self-esteem, and then to develop the appropriate instrumentation necessary for its measurement. Implications in this regard may be viewed from both psychological and religious viewpoints.

However, interest in the topic of self-esteem is not an accident or incident of history. That interest is the result of a number of factors. Foremost among such factors is the increased emphasis upon ego functioning which is in evidence. Again, while the roots are many and diverse, an important contributor has been the ego psychology movement, reflecting an up-dated psychoanalytic orientation. Focus upon the ego (and a parallel interest in self-esteem, as well as a number of other topics) follows the inroads of such theorists as Anna Freud, Hartmann, Kris, Rapaport, White, Erikson, and others. In addition, the lesser-known but more recent attempts to formulate models of ego functioning by Beres, Weiner, Bellak, Haan, Kroeber, and others, have had important impact upon more recent research. Parallel to this movement, there has been the combined effort of a more existential school, dealing significantly with the matter of self-esteem.

The Jacobs Ego Strength Scale (ESS) is not an instrument for measuring self-esteem, in a narrow sense. The importance of this instrument is that it places self-esteem within a broader context. The theory behind the scale is that self-esteem is one of the several facets of ego strength. In that sense, the test is a reflection of ego theory, focusing upon the multi-faceted expression of ego functioning. Self-esteem is often dealt with in relation to object relations. Beres[1], a pioneer in the development of models of ego functioning, placed heavy stress upon the importance of the early mother-child relationship, as well as later significant relationships. Weiner[2] takes much the same approach, relating this particularly to schizophrenia. Bellak[3] places the status of self-identity (including self-esteem) under one of his ten ego functions called "sense of reality of the world and of the self." In his Ego Strength Scale, then, Jacobs follows the ego theorists who insist upon a multi-faceted approach to ego functioning. Specifically, he follows most closely the model of Karush et al.[4]

The Jacobs model, and the instrument which incorporates an emphasis upon self-esteem, is described in a series of five papers.[5,6,7,8,9] These papers describe research being carried on at the Boston University School of Medicine. The Jacobs Scale is self-administered. (It should be noted

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that he has also developed instruments to be completed by members of the family of his subject, and another scale to be completed by a professional in relation to his subject.) The present paper relates to the self-administered scale.

The Jacobs Scale is a 50-item scale, the items being chosen by the consensual validation of a number of behavioral scientists. It follows a Likert-Scale approach, and therefore face validity is an important consideration. The emphasis of such scales is upon unidimensionality, and homogeneity. Ten of the fifty items deal directly with ego strength, and the additional 40 approach ego weakness. Ego weakness pathology is seen in a bi-polar fashion--too much, or too little of a given characteristic. While a high inverse relationship was found between ego strength and ego weakness, as would be expected, the ego weakness items were found to be more reliable. As a result, ego strength is approached from the direction of the absence of ego weakness pathology. Ego weakness pathology is associated with maladaptive behavior.

Ego strength, as viewed by Jacobs, involves the capacity to: (1)deal with one's own impulses; (2)relate to other persons; (3)function independently; (4)handle feelings and frustrations; and (5)adequately assess one's own worth. The matter of self-esteem, then, is handled directly in the last of the five ego capacities.

Reflecting these five capacities, then, Jacobs attempts to quantify the areas of impulse control, interpersonal relations, autonomy, frustration tolerance, and self-esteem. As Jacobs describes self-esteem-

> It refers to feelings of self-confidence, self-respect, and a sense of personal worth. This area is in turn related to such issues as level of aspiration and self-actualization. Distortions in this dimension may be expressed in the form of grandiosity and self-aggrandizement at one extreme, or in the form of worthlessness and self-disgust at the other.[10]

In a later paper, Jacobs refered specifically to the ego capacities to-

> (1)delay discharge of impulse without sacrificing spontaneity, (2)form and sustain interpersonal relationships, (3)function assertively and independently, (4)tolerate affect and frustration, and (5)perceive oneself as esteem-worthy.[11]

Thus, again Jacobs asserts the importance of self-esteem as an indicator of ego strength. Ego weakness pathology in this facet was seen in bi-polar fashion as either grandiosity or worthlessness. Again, to place self-esteem within the context of general ego functioning, the following subscales of the Jacobs Scale are noted:

Impulse Control	Obsessiveness
	Impulsiveness
Interpersonal Relation	Intrusiveness
	Isolation
Autonomy	Defiance
	Submissiveness
Frustration Tolerance	Guardedness
	Vulnerability
Self-Esteem	Grandiosity
	Worthlessness

Jacobs Findings

The attempt of the Jacobs Scale was originally to differentiate between psychiatric patients and functioning normals. Jacobs and his associates utilized the Ego Strength Scale in three separate studies. In the first study utilizing 60 Ss, it was found that all but three of the above sub-scales differentiated between healthy and emotionally disturbed individuals. The three scales which failed to discriminate sufficiently were intrusiveness, defiance and grandiosity. Grandiosity is one of the two sub-scales relating to self-esteem. Therefore, the capacity to measure self-esteem is called somewhat into question as far as the Jacobs Scale is concerned. The self-esteem scale on worthlessness did, however, discriminate as predicted. In two further studies the original findings were replicated. Again, all but the three before-mentioned subscales discriminated as predicted.

With regard to the two self-esteem scales (grandiosity and worthlessness), other findings were noted by Jacobs. A high degree of worthlessness (as an ego weakness pathology) was associated in a profile including obsessiveness, withdrawal, helplessness and vulnerability. In this profile, worthlessness as an aspect of lowered self-esteem was associated with manifest symptoms of depression, and such patients represented the most incapacitated of the patient groups.

Worthlessness was also a part of a second profile which also included impulsive, isolated and vulnerable characteristics. Jacobs found this group to be less submissive than the first group. Pathology was recognized by the Ss, but they did not see themselves as totally incapacitated.

A third profile included the self-esteem aspect of grandiosity. This combined also the characteristics of impulsivity and defiance. In a clinical sense, this group was closest to acting-out character disorder. Such persons tended to deny illness or need of help.

With regard to therapy, Jacobs suggested differences in the three profiles mentioned. The first rather seriously depressed group were expected to require rather long hospitalization followed by some improvement in the capacity to cope. The second group promised to be quickest to respond to therapy in the ward setting. The capacity to take action suggested a better prognosis. Such persons benefitted by being less helpless and worthless than the first group. The third group suggested a defense against therapeutic involvement in therapy, and were seen to be the most resistant.

A distinct advantage of the Jacobs studies has been in relating self-esteem to other aspects of ego functioning. In that way, personality profiles emerge which suggest implications for diagnosis as well as for type of therapy and prognosis.

Research of Clergy

In a recent empirical research project, this writer had occasion to use the Jacobs Ego Strength Scale as one of the research instruments. Subjects for the study were Conservative Baptist clergymen of the New England

States. Sixty-three Ss participated in the study. This represented a a 74% participation.

Ego strength, as indicated by ego weakness pathology on the Jacobs Scale, showed the clergymen to be representative of normal, adaptive individuals. Three of the sixty-three clergymen measured high enough in the ego weakness total score to be more identified with non-adaptive rather than adaptive functioning. In aspects of self-esteem, these sixty-three clergymen evidenced significantly lower scores on grandiosity than did the Jacobs normals (raw score of 5.43 as compared with 6.83 for the Jacobs normals). They scored slightly higher (3.81) than did the Jacobs normal Ss (3.58) on worthlessness.

Ego weakness pathology, in general, was in the direction of "hardness" rather than "softness", to use Jacobs' terms. "Hardness" would include impulsive, intrusive, defiant, guarded, grandiose components, rather than obsessive, isolated, submissive, vulnerable and worthless components.

Summary

The Jacobs Ego Strength Scale shows much promise for viewing self-esteem within the broader context of general ego functioning. The subscale measuring grandiosity, however, must be modified in order to discriminate between clinical and normal Ss. This broad approach will be helpful in seeing self-esteem as associated with other important personality variables.

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REACTOR'S NOTES FOR THE SESSION
RESEARCH ON SELF-ESTEEM

by

Keith J. Edwards, Ph.D. *

As a reactor to the Research Papers on Self-Esteem, I would like to make a few specific comments on some of the papers and then make a few general comments on research and self-esteem.

Stapert's paper on the validity issue raises important considerations not only for measurement of self-esteem but for personality assessment in general. However, there are a few studies on the convergent and discriminant validation of self-esteem measures with positive results. One example is a study by Silber and Tippett (1965) in which three questionaire measures of self-esteem were validated aginst a clinical rating of the same trait. Convergent validity correlations were $r_{12} = .81$, $r_{13} = .67$, $r_{14} = .63$, $r_{23} = .83$, $r_{24} = .61$, $r_{34} = .56$ (where 1, 2, and 3 are the three questionaires and 4 is the interview rating). Also, the heterotrait-monomethod and heterotrait-heteromethod discriminant validities were in the direction recommended by Campbell and Fisk (1959). Another example of multiple measurement of self-esteem to increase validity can be found in Coopersmith's book, Antecedents of Self-Esteem (Coopersmith, 1967). The author used a self-esteem inventory administered to the subjects as well as a behavior rating form completed by the classroom teacher. Groups of subjects were classified on the basis of agreement between these two measures.

Fleck's review of the Tennessee Self-Concept Scale was quite comprehensive and I have little to add. I might comment on the instrument itself. It is long and detailed and seems better suited for clinical assessment than for research. The author does indicate that an overall self-esteem score can be obtained by combining the fifteen subscores. However, this may be somewhat of an overkill in terms of measurement, expecially in light of the studies mentioned above.

The Forrester paper deals with self-esteem from a psychoanalytic framework on which I am not qualified to comment. I might, however, comment on the failure of the instrument's three scales--intrusiveness, defiance, and grandiosity--to differentiate between psychiatric patients and normals. Lack of discrimination could have resulted for a number of reasons other than invalidity of the scales themselves. For example, the three scales represent aggressive characteristics quite different from the other seven scales. The psychotic group may not have exhibited these characteristics. Not enough information is provided to answer this question.

In concluding my remarks, I would like to raise the question as to whether we can take secular concepts of self-esteem (psychoanalytic or otherwise) and apply them to a Christian theory of self-esteem. The result shown in Table 1 is taken from Coopersmith (1967) and illustrates why I raise such a question. The data show the relationship between what qualities parents value in their sons and their son's self-esteem. We see that

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14 of the 28 boys with low self-esteem had parents who valued a boy's "concern for others" while only 5 of the 26 boys with medium or high self-esteem had parents who valued this trait. The point is this: concern for others is a trait about which our Lord had much to say, while aggressive and achievement-oriented traits have been more of a concern in our present society.

Table 1

QUALITIES PARENTS APPRECIATE MOST IN THEIR SONS
AND SELF-ESTEEM

Parental Values	Subjective Self-Esteem Low	 Medium	 High
Defending and asserting one's rights (aggressiveness)	17.9% (5)	0.7% (0)	15% (3)
Doing well in school (achievement)	32.1% (9)	83.3% (5)	65% (13)
Attention and concern for others (helpful, kind, obedient)	50.0% (14)	16.7% (1)	20% (4)
TOTALS	100.0% (28)	100.0% (6)	100% (20)

Some may offer arguments to explain away the result given in Table 1 and still retain the secular concept of self-esteem inherent in such research. I am arguing that self-esteem, as presently conceived, is inherently aggressive and achievement oriented and as such is antithetical to the Christian precept of "love for others" and proper Christian humility. In our culture we advocate both aggressiveness and achievement orientation in the pursuit of life goals. However, such goals are most often sought in competition with and at the expense of someone else. What I am trying to communicate is exemplified in the modern cliche "nice guys finish last." While finishing last has a high negative value in our society, Jesus' admonition in Mark 10:31 should lead us to question this value. (Mark 10:31 "The first shall be last, and the last shall be first.")

Another basic problem with current secular concepts of self-esteem is that they are built upon a man-centered, humanistic foundation of self-worth. Christian self-esteem must derive its essence from man as an image bearer of a loving, personal God in whom we "live, and move and have our being" (Acts 17:28).

One of the finest writings I have found on the topic of Christian self-esteem and humility is by C. S. Lewis in Screwtape Letters. Lewis has captured the essence of the scriptural balance between self-love and love for others which may serve as the basis for an adequate theory of Christian Self-Esteem. I would like to conclude my remarks by quoting at length from

Screwtape Letters. Screwtape writes:

> The Enemy [God] wants him [man], in the end, to be so free from any bias in his own favor that he can rejoice in his own talents as frankly and gratefully as in his neighbor's talents--or in a sunrise, an elephant, or a waterfall. He wants each man, in the long run, to be able to recognize all creatures (even himself) as glorious and excellent things. He wants to kill their animal self-love as soon as possible; but it is His long-term policy, I fear, to restore to them a new kind of self-love--a charity and gratitude for all selves, including their own; when they have really learned to love their neighbors as themselves, they will be allowed to love themselves as their neighbors. For we must never forget what is the most repellent and inexplicable trait in our Enemy; He really loves the hairless bipeds He has created, and always gives back to them with his right hand what He has taken away with His left." (pp. 64-65) (See in conjunction the following scriptural texts: Romans 12:3, James 4:10 and I Peter 5:5).

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SELF-ESTEEM AND DEPRESSION

by

Ronald Rottschafer, Ph.D. *

I. Introduction:

Depression is difficult to understand. The sufferer does not know if he has a specific disease or whether he merely has an extension of a normal low mood. He does not understand how he can feel so badly in the midst of plenty and he puzzles over the lack of change he feels even though good friends or competent helpers offer legitimate advice.

The professionals also are in a quandry about depression. Is it physiologically based or emotionally or, perhaps, even spiritual? Maybe all three. Why does his patient abandon the otherwise normal drive for pleasure and meaning? Why does he focus on trivial issues or on distorted or fantasized guilts and losses that do not correspond with the facts? Depression has been known as a clinical syndrome for over 2000 years; yet, says Beck (1967), "no completely satisfactory explanation of its puzzling and paradoxical features has been found."

The scope of this brief paper is to focus quickly on some of the factors involved in the relationship between depression and self-esteem. Obviously only the highlights can be covered as we consider the development of self-esteem and depression, the expressions in behavior, ways of coping or not coping and treatment. For the most part I will cover neurotic depression and avoid a consideration of the psychotic condition.

II. Characteristic features of depression:

A. Emotional: Depressed persons show a dejected mood, negative feeling toward themselves, a moderate to severe reduction in gratification, a loss of emotional attachment to others (even God), a loss of a sense of humor and spells of crying.

B. Cognitive: The person feels a low sense of self-esteem, has a gloomy outlook about the future, has a distorted body image and plagues himself with self blame and indecisiveness.

C. Physical: Depressed persons characteristically exhibit a loss of libido, a reduction in appetite, poor sleeping habits and a general loss of energy or interest in outside activities.

D. Motivational: Persons suffering from depression show a typically regressive pattern of functioning in terms of preferring the least demanding types of activities, increased passivity, demands for immediate gratification, a reduction of will power, general avoidance behaviors and moderate to severe dependency.

III. Self-esteem and depression:

In its most rudimentary form, self-esteem can be said to develop from the process of the mother-infant interactions. The sequence involves first the mother valuing her infant, then the infant responding to his mother, and finally the infant's esteeming himself. Depression can result

*Dr. Ronald Rottschafer is a psychologist in private practice at Oak Brook, Illinois from failures in any one of these above three stages with the suggestion made that the depth of depression may relate to the particular stage at which failure occurs. The implication is that one cannot love or value himself if he first has not experienced the act or process of being esteemed by another. This is true of the infant in a psychological sense much the same as it is by the creature in a spiritual sense. John 4:19 leaves no doubt, "We love Him because He first loved us."

The child that is loved and loves mother in return is then readily growing toward loving himself. However, if for one of many reasons he internalizes a negative picture of mother he runs the risk of a "growth disorder", if you will, and may spend years fixated at the point of grinding out angry feelings and philosophies about love or life. The infant typically does not do so for fear of losing the security in mother that he does have. Instead he becomes depressed, guilty, fearful, and even more affect-hungry in a way that prohibits stage three--the healthy valuing of self. My own feeling is that unless one develops a foundation of self-regard and esteem one is emotionally bankrupt and in no position to follow the Biblical command to love God above all and one's neighbor as oneself. If I might digress just a moment, I'll add that the church historically has been confused on this point and has typically preached a double message of self-enhancement and self-mutilation. Self-esteem to many Christians is erroneously equated with pride and selfishness.

As the infant grows there is a subsequent development of a wide variety of feelings about himself, his world and his future. Positive feedback encourages and enhances self-esteem but when the child's concepts about himself are primarily negative (whether realistic or not) they become the foundation from which poor self-esteem and subsequent depression evolve. Beck (1967) has developed the position that clusters of concepts about self, world, and future develop from generalizations made by the child based on his experiences. Once set, a particular attitude or concept can influence other notions about these three and thus grow. If there are negative concepts about a particular skill such as printing, for example, it is obvious that there are less drastic results than would come from doubts about one's basic self-worth. As time goes on in the developmental process it is also obvious that negative self-concepts which remain unaltered become more firmly organized into more or less permanent, cognitive formations.

Also to be considered here are the value judgments one puts on his self-concepts. For example, if one feels that mistakes or failings are despicable instead of seeing them as valuable aids to learning, then one may generalize from the "bad" act and label himself as a "bad" person. The direction here is usually from a rejection of a specific trait to the global rejection of self; in order for a negative self-concept to be pathogenic it must be associated with a negative value judgment. Thus a lad who says, "I'm not handsome--so what" does not become depressed about this part of himself. In fact, one may come to value his negative features as being distinctive and worthwhile. One of the dramatic moments in psychotherapy that we all have seen involves the patient's willingness to accept his failings or inadequacies as distinctively his so that he can say, "I am me and that includes my bad as well as my good."

A person is more likely to become depressed when circumstances have activated his latent negative attitudes about himself, his world or his future. What surprises the person with acute depression is his unawareness of his own latent depression, and he may spend a considerable amount of time denying his symptoms prior to asking for help. Onset of depression usually follows a series of stressful situations that hit at one's specific vulnerability. Thus both predispositional and precipitating factors are needed to trigger depression.

In milder stages of depression, the person may be able to temper his sense of failure or loss with memories of successes or prior gains, and hence he may quickly modify the depression and preserve his self-esteem. With more severe depression, the person is unable or perhaps unwilling to consider the error of his thinking and, in fact, is generally unable to "count his blessings" as it were. He then ruminates and broods over the failures or losses and increases his pain sometimes to the point of ending his life. In general, the evidence suggests that the affective response is determined by the particular way one has of structuring his experiences. One is reminded here of Solomon's observation "as a man thinketh in his heart, so is he."

If one considers himself blameworthy he accepts the feelings of loss as being deserved and justifiable and is angry at himself causing his self-esteem to be lowered. This is quite different from the person who does not consider himself guilty but lowers his self-esteem by depressing himself with internalized anger which he cannot risk expressing. This depressed patient often is sitting on a volcano of internalized anger which when unleashed and understood eases the depression.

Now the Freudians postulate the significance of both hostility and orality in depression. Melanie Klein (1934) relates depression to the mother-child relations during the first year. She explains the infant's depression as a result of internalized rage and sadistic fantasies due to a loss of maternal care. The infant's sense of helplessness and sadness prevent him from acting out his anger. He fears that survival may be jeopardized, and hence in time, he introjects the "bad" mother and even punishes or deprives himself in her absence. The growth of self-esteem is curtailed until the mother reassures the child that he is truly loved.

Oral-dependency needs typically characterize the depressive. The significance for the development of self-esteem is that excessive dependence on external supplies of affection and attention prevents development of a healthy self-esteem. If the child angrily decides to take care of himself, he may develop obsessive patterns to reach toward self-satisfaction; his anger, however, almost guarantees that the person will always strive for happiness but not be happy or contented. Any breakdown of obsessive defenses usually produces immediate depressive signs.

Bibring (1953), departing somewhat from classic analytic theory, viewed depression as an affective state primarily distinguished by the loss of self-esteem. He accepts early causes of depression via a loss of security and satisfaction but added the factor of the frustration of other childhood aspiration as well. Depression results then because of the ego's own feelings of helplessness and powerlessness rather than a conflict between ego and superego.

Hammerman (1962) added the dimension of the sadistic features of a tough superego which dominates and drives down the ego's self-esteem to the point of collapse. The ego here often "plays" weak to accommodate the punitive superego, usually giving it a chance to calculate and compute the next best move. Self-punishment here is pronounced because the superego has been exposed to risk by the carelessness or self-gratification of the weak ego. Treatment here must involve a realignment of harmony between the two without threatening either one or focusing exclusively on either. The Freudians have learned painfully that analysis of the superego does not work, and, I might add, neither can you ignore it.

I am much more sympathetic to the therapy of the existentialists, especially the Gestaltists, who emphasize the projection of the self-esteem onto others for reasons of manipulation. That is, the person is unwilling to risk possible loss from standing on his own two feet so he has to invent ways of maneuvering others to do this thinking, deciding, caring etc. for him. Via projection this is easily attempted with the rationale, "I can't, I'm not very good at that". One's incompleteness is painful as the missing self-esteem resides in others now, not in oneself. This pain causes depression and becomes a beautiful manipulative technique.

My own private practice in the past 11 years has frequently dealt with the middle class suburbanites where money, education, religious training and social adequacy have been fairly obvious. These patients arrive for therapy with feelings of unhappiness, boredom, general marital dissatisfaction and a sense of frustration about being alive. The younger ones have enough environmentally sacred cows to shoot at yet, thus forestalling a deeper look at their own internal unhappiness with how they structure life, but gradually they are becoming aware of what most of their older fellow travelers already feel--no spirit. They are organization people--people who have sacrificed being for doing, self-acceptance for public approval, who live for stimulation rather than joy. If unchurched, they find preoccupation with automatic spirituality. Their spontaneity is gone. Their climactic encounter with God is as routine, pre-planned (often by acts of committees) and joyless as in their sexual encounter with their mates. Their social and vocational lives are also dominated by acts of "ought to" and "should be" rather than "want to" or "don't want to". In more prestigious areas, the vogue is to have elaborate landscaping and expensive automobiles for conspicious approval while inside the house there is often little furniture and less joy. The plastic existence looks good from the outside--good enough perhaps for the oppressed minority groups to primarily be aspiring toward middle class depressive neurosis, but inside is a suspension of vital functioning, a pathetic waste of human energy. I love Fritz Perls' (1969) couplet: "A thousand empty faces do not fill a room, A thousand plastic flowers don't make a desert bloom."

Hubert Tellenback's book Melancholie (1961) perhaps is describing the majority of our middle class culture as he presents data on his studies with 140 depressives. He finds the following:

1) A relatively uniform premorbid personality structure.
2) A life dominated by strict order and rules.
3) An overriding need to gain the approval of others first.
4) Slavish sensitivity to do's and don'ts, should's and should not's.
5) A life style devoted to fulfilling his sense of order and avoiding situations of risk.
6) Preoccupation with obligations so as to avoid the guilt.

In these people we find the same fear of becoming a "me" as we see in the hospitalized depressive. Rather than take the risks involved in getting in touch with one's needs and acting responsibly to fill them, these people manipulate others to satisfy their needs for them--sort of "have your cake and eat it too" philosophy. Hence a variety of manipulative roles are developed and displayed appropriately so one looks good and maximizes his chances for acceptance. This manipulation, of course, is characteristic of all forms of neurosis, not just the depressed neurotic. In the depressed it demands the abdication of a sense of self-esteem so as to guarantee esteem by others. I see the neurotic as one who does not see the obvious. These depressives play weak so they do not have to risk loss by using their strength to become real; they play stupid for the same reason and ask an infinite number of questions--questions which in therapy so characteristically reveal their dependency (Rottschafer 1960). "What do you think I should do, doctor?" "Shall I come back next week or not?" "What's really my problem?" etc. When the therapist falls for their trap by trying to be helpful, they rebound with more questions. I'm sure you have shared my anger and frustration when after presenting what you consider possibly a brilliant or complete explanation you are met with, "I don't see what you mean" or, "But what's really wrong with me?" The missing self-esteem becomes obvious by the way the patient projects his own missing self-esteem on to the therapist. The therapist then is fantasized as having all the qualities which are missing in the patient. Thus he feels justified in asking the therapist to simply deliver the goods.

The patient so familiar with ignoring his own strength must not have his weakness exposed and exaggerated by telling him answers. Reassurance and care here are best conveyed by being real and warm with the patient in his confusion and depression so that one's whole presence as a therapist conveys an implied helping relationship without activating the crippling dependence. What the patient must do over the course of therapy is to get in touch with his own power, his own energy, his own bodily-felt, psychodynamically experienced sense of worth and esteem. He must work thru his own impasse of fear of risk taking and feel the joy flow himself as he "loses his mind so as to come to his senses" (Perls, 1969). When he does, what he discovers is that "things ain't as bad as I thought they were." Notice how, when the cognitions change in neurotic depression, the effect changes too. The secret of changing cognitions however is not in doing it to or for the patient but with him as the patient takes the lead. The process of discovering oneself is far more important than the goal of getting answers. Is not life itself an ongoing process in the direction of finding oneself--a goal we never fully (thank heaven) arrive at? Perhaps only in heaven, in fact, will we be renewed enough to experience the capacity for having fully arrived so that the end-gain will consume our awareness. At present, we labor with the means-whereby; it is important to differentiate between the two.

You will notice that I have not commented on the long term psychotherapy needed with persons either psychotic with depression or inherently weak due to neurotic or characterologically weak and inadequate self-esteem.

Finally, let's get in touch for a few minutes with our own awarenesses of how we depress ourselves. I'd like to mention a few thoughts in between 30 second pauses to let you reflect on your own life.

Ask yourself:

1. How am I?
2. What do I need?
3. What do I say is preventing me from getting what I need or want?
4. Am I willing to come alive about all of life so that unsatisfied needs are less pressing?

5. Am I ready to take the risk of standing on my own two feet so as to feel the excitement of encounter with God, others, myself? If I am not, can I accept myself at this stage of my growth?
6. Am I ready to ask someone else to work with me to enhance further growth if I cannot work through my own impasse?

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SELF-CONCEPT AND THE SCHOOL

by

Jacqueline Anne Deeb, Ph.D. *

"No man should part with his own individuality and become that of another"--Channing. To a child I would define this abstraction of the self-concept as that special YOU that is deep inside--an inside-you that is filled with feelings about yourself. And I would further develop this definition to the child by saying to him, "you are YOU and nobody else. Your smile is yours, and it is a contagious thing. Your feelings, your expressions--the soft breezy ones; those loud, gusty ones--belong only to you unless you choose to share. And that as you grew, that inside-you was growing with feelings about yourself."

I would further develop this concept by explaining that all people-contacts--your school chums, your teachers, scout troops, music-makers, the school secretary, the church choir--all of these people-contacts are feeding into that inside-self so that you, the child, can "see" yourself as a more independent person, more worthy, more valuable--and that this picture you see of your inside-self is--the self-concept.

Authors such as Art Combs, Robert Havinghurst, G.H. Mead, Walter Thomas give their theories about the various actions that influence the self-concept. The following significant actions are some of the change-influences reported by these authors and others:

1. The self-concept usually is achieved by how one interprets the judgments other people make about us--the judgments made by people who are most important to us--those significant others.
2. That parents, teachers, peers are generally the significant others.
3. That children who view themselves negatively are usually more anxious, less sure of themselves, less able to adjust in school than children who view themselves positively. Success begets success. Failure breeds failure.
4. That teachers generally are aware of self-concept needs and hopefully provide the child with every experience that will encourage healthful self-concept-growth.
5. That the individual must be encouraged and respected; that adults facilitate opportunities for the child to emerge, to come forth with his own set of interests, abilities, uniqueness.

But HOW?? What happens to the child who comes forth every day--as Walt Whitman wrote, "There was a child went forth every day, and the first object he looked upon, that object he became, And that object he became, part of him for the day or a certain part of the day, or for many years or stretching cycles of years." (from The Works of Walt Whitman, Vol. I, pp. 327-28) And so, to this child who comes forth--how do we greet and meet his needs? Does he find himself?

"Yes, Yes" MUST be our answer--our commitment, our promise to each child who comes forth--through his experiental involvements of decision-

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Erase the barriers of static, rigidity; barriers of fenced-in goals; barriers of teacher-talk. Rather, encourage pupil-self-evaluation; pupil-goals through pupil-contacts; encourage pupil-learning stations--self-directed learning to which Carl Rogers refers when he states in his book Freedom to Learn, "Only thus can we develop the creative individual who is open to all of his experience; aware of it and accepting it, and continually in the process of changing." And only in this way can we bring about the creative educational organization which will also be continually in the process of changing. (SHOW SLIDES)

(a)Teach moves from a controlled environment (T-enforced rules) to a free democratic environment (self-imposed rules).
(b)Radiate excitement.
(c)Environment filled with resources.
(d)Child seen everywhere--corners, studying stations, sprawled on floor.
(e)Options to learning are provided to individuals through learning activities and materials.
(f)Provide for a broad span of experiences to permit divergent and creative thinking.

Conclusion: Hence, come the rich rewards of experiences--those experiences of individual growth for all of us--to reach for that upper star--wherever we are; whatever we do--so that we can meet that child who comes forth every day to school--to help him meet himself!

Tomorrow is a new day--a new beginning with new thoughts
So, let there be spaces in your tomorrows to love one another--so that we will become people-oriented--a very REAL people-person!

SELF-ESTEEM AND THE CLASSROOM

by

Glenn W. Felch, M.A. *

It appears to me that about the best way to begin this discussion concerning the role of self-esteem in the classroom will be to share with you a basic premise that I have "come by" during the course of the last couple of years. During this time I have served as a school psychologist in the Milwaukee Public Schools, working primarily with children in areas of economic deprivation. As part of a Title I program, my work has been largely therapeutic, working with elementary school youngsters both in groups and individually. A bit of uniqueness has been added in that I also have served as a teacher-therapist in one experimental school. However, all this only serves as an introduction of myself to you, and whatever follows must be considered as my own individual perceptions and not necessarily those of my department. At the present time I am pretty well convinced that (1) the regular classroom can be the most therapeutic place for a vast majority of our referred children, (2) that the curriculum can be a very effective therapeutic too, and (3) that the classroom teacher, who lives with her pupils daily, is the major change agent in the school setting.

Given that the above makes sense, what is it that the teacher and the classroom can provide the student that will make for a successful school experience? In looking at Maslow's hierarchy of needs, it appears that the rung on the ladder where the teacher can really achieve input is in the area of self-esteem, providing, of course, that the youngster's physiological, safety, and love and belonging needs have been sufficiently met. Esteem needs most clearly suggest receiving recognition as a worthwhile person--a saintly object of God's love. Satisfaction of esteem needs is accompanied by feelings of confidence, worth, strength, and being useful and necessary. The thwarting of their needs produces feelings of inferiority, weakness or helplessness.

A confident person usually is one with high need for achievement. He takes personal responsibility to solve his problems and achieve moderate goals at calculated risks. Studies by McClelland have shown that achievement motives develop in cultures and in families where there is an emphasis on independent development of the individual.[1] He found that early self-reliance training by parents along with social and physical rewards for achievement results in a child with high need achievement. The more a child is "forced" to master things, the greater his need achievement. Interestingly, McClelland has been able to substantiate his results only with boys. Early self-reliance training in girls does not produce the same results. He found he could arouse need achievement in males by referring to their leadership capacity and intelligence. Among females, it could be aroused only be referring to their social acceptability.[1] Implications for classroom management can easily be drawn.

McClelland has used his knowledge of need achievement to develop a program to increase achievement motivation in people interested in academic advancement. A program carried out in India used the following tech-

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1. Definite personal plans for change within the next two years were set. Every six months the goal was re-checked and reports were filed.
2. The language of achievement was taught. The person learned to think, talk, act and perceive like a high need achievement person through the use of games, practice in writing high need achievement stories, etc.
3. The person received cognitive supports by coming to terms with his existing "networks." He decided what is reasonable, logical and scientific and what is important and valuable in life. He also re-evaluated his self-concept.
4. Group supports, both emotional and rational, were given by the instructors and other group members.

The intensive program lasted from ten days to two weeks and proved quite successful.[2]

Currently, McClelland's research is moving from the measurement of a single motive to the measurement of the many motives which make up moral character. He is using Erik Erikson's theory of personality as a unifying system and is trying to translate the stages of ego development into specific measurable motives.[3]

Sidney Pressey once said that learning feeds on success, and it is true that feelings of success lead to more realistic goal-setting. Child and Whiting back in 1949 came up with interesting conclusions concerning levels of aspiration that affect goal-setting: (1) Success generally leads to raising the level of aspiration; failure, to a lowering. (2) The stronger the success, the greater is the probability of a rise in the level of aspiration; the stronger the failure, the greater is the probability of a lowering. (3) Shifts in the level of aspiration are in part a function of changes in the person's confidence in his ability to attain goals. (4) Failure is more likely than success to lead to a withdrawal from goal-setting.

Present success and expectation of further success have a desirable effect upon motivation, achievement and subsequent goal-setting. The nature of the task also has its effect. Holmes arrived at some conclusions in her 1959 study that have important implications for educational practice. (1) If tasks are too easy, no feeling of success is experienced; if they are too difficult, no student can realistically set a goal or hope to achieve success on it. (2) Children who are judged by their teachers to be realistic and confident and to have comfortable feelings toward themselves and the school situation set goals more realistically and strive more persistently to achieve those goals than do students characterized by the opposite traits. (3) Low goal-setting is often accompanied by high need to avoid experiencing failure. Some students protect their self-esteem by setting goals low enough to be achieved easily. (4) Insecure individuals experience a feeling of success by publicly setting high goals which they know they cannot attain. This way they will at least get credit for "trying."[3] The group influences the goal-setting of its members. After the goals of the entire group are known, there is a tendency for those with higher goals to lower them somewhat and those with lower goals to raise them somewhat.

What, then can be done to attain the high motivation in the classroom needed to lead students to the acquisition of the stockpile of successes necessary for the acquiring and/or maintaining of self-esteem? Herbert Klausmeier provides a basic outline::

1. Focus the pupil's attention toward desired learning outcomes. Let the pupil know, by oral or written suggestion, what is expected. (This should not be construed to be a call for convergent thinking. Room must be allowed for discovery and creativity!) Materials and activities that involve a number of sensory perceptions, i.e., seeing, hearing, listening, should be used.
2. Utilize curiosity and encourage its development. The need to explore is quite pervasive and can be capitalized upon daily. To the extent that school learning activities do not satisfy this need, other gratifications may be sought and other goals substituted--probably less acceptable and less rewarding to the teacher. Seek the novel and fascinating in daily learning activities.
3. Utilize existing interests and develop others. One of the best ways to find out a student's interests is to ask him! Activities which are perceived as satisfying or rewarding (*by the student*) acquire interest value.
4. Provide concrete and symbolic incentives if necessary. Many will decry the premise of behavior modification, yet patronize the grocery store and gas station that give trading stamps, and feel twice as good and work twice as hard when their superior rewards them with a bonus or even a well-chosen piece of social reinforcement. (Jerome Bruner, in his "The Act of Discovery" [1961] would have behavior to become more long-range and competence-oriented, come under the control of more complex cognitive structures [plans and the like] and operate from the inside out. He proposes that to the degree to which competency or mastery motives come to control behavior, to that degree the role of reinforcement wanes in shaping behavior. The child comes to manipulate his environment more actively and achieves his gratification from coping with his problems.)
5. Arrange learning tasks appropriate to the ability of the learner. (Recognition of the learner's achievement level is also required. Much more, and probably better, use could be made of the periodic achievement testing done in schools.)
6. Provide for realistic goal-setting. In order for this to be done well, the teacher must:
    a. have a fairly accurate estimate of each student's ability
    b. have a fairly accurate estimate of the difficulty of the learning activities
    c. be ready to encourage varying levels of performance by pupils
    d. permit (rather *program*) all students to experience many successes (with occasional feelings of failure)
    e. realize that the goal-setting process takes considerably more class time than does the giving of the same assignment to all students in the class (however, it should be considered that much time could be saved if teachers would do less "talking"--often confused with "teaching"--this allows for more time for "learning"

    Realistic goal-setting also requires that the pupil have:
    a. a fairly realistic estimate of his own abilities
    b. a goodly amount of interest, and
    c. a stockpile of previous successes

    Being in possession of the above, the class and the teacher can now proceed to do some realistic goal-setting. Whole-class discussion is profitable for arriving at a better understanding of the proposed activities (or the formulation of new ones), for encouraging group decision, and for group support. Discussion will be facilitated by breaking the large group into smaller groups. Finally, since students tend to set their goals too high, there must be individual teacher-student conferences with some pupils to help each to set a realistic goal.

7. Aid the learners in making and evaluating progress toward goals. Knowing that progress is being made toward a goal is one of the most stable and reliable intrinsic motivators known to mankind. (For elementary children, especially, goals should be very short-term and reinforcements should be frequent and immediate. Charting of progress has proved to be an effective technique.
8. Recognize that too high tension produces disorganization and inefficiency. A student must be permitted to lower his goal if necessary.

All that teachers do, consciously or unconsciously, has such impact upon those placed in their charge, not only as students, but as people. It seems to me that it behooves us to at least bring a few thoughts to our attention. So often, the teacher feels that she has discharged her duty--has done "all she can do" if she has taught the lesson, completed the book, maintains order. How satisfied we can become when our pupils score well on standardized achievement tests! But how successful have we been in educating them into manhood or womanhood? Have we made school a satisfying, pleasant experience? Have we done our part in providing them with the stockpile of emotional successes upon which they will be able to draw as they struggle through adolescence into maturity? How concerned are we with feelings? Are we as concerned about the feelings of our students as we are of our own? Are we really aware of our feelings, let alone understand them? Do we know who we are so that we can help youngsters find out who they are?

This story is far from complete. Much could be said, for instance, about applying the findings of educational and psychological research to daily classroom practice. But this much is true: without the satisfaction of our esteem needs, little can be expected in the way of self-actualization.

But do we, as humble Christians, have any business talking about self-esteem? It would seem so:

1. if we believe that man was part of the creation about which God said it was very good
2. if we believe that though we lost our image, when Christ died on the cross He redeemed us, restoring us to our saintly position before the Father
3. if we believe that through Christ all things are possible, and
4. if we believe that man is capable of good works and indeed wouldst abound in them out of thankfulness to Him who restored him.

Should not we also love whom God Himself loves--namely me first, and then my fellow-man? Is not God expecting it when He says, "Love thy neighbor as thyself"? Antithetical to this whole issue are thoughts of self-righteousness and/or being "puffed up".

The real joy lies in the fact that God loves all people--everyone has a reason to feel worthwhile, confident, strong, useful, and necessary. This is embodied in the fulness and power of the Resurrection.

FOOTNOTES

[1] McClelland, D., et. al. The Achievement Motive, New York: Appleton-Century-Crofts, 1953

[2] McClelland, D. "Achievement Motivation can be Developed," Harvard Business Review, Nov., 1965, 6-8

[3] McClelland, D. "To Know Why Men Do What They Do," Psychology Today, Jan., 1971, 35-39

SELF-ESTEEM AND SELF-ACTUALIZATION

by

Everett L. Shostrom, Ph.D. *

I would first like to share with you some personal experiences to help you understand where I came from before I got here tonight.

The basic hypothesis I am going to suggest is that self-acceptance is really the acceptance of the polarities within ourselves and that there is a natural homeostatic control system that all of us have. Most of us don't really trust that and I want to talk about that some more.

It has been kind of a long journey. Let's go back to Rockford, Illinois for a moment, shall we? I was raised in the Salvation Army and that was my first trial by battle. You know the Army is a kind of militaristic religious organization and being kind of a bright student, this troubled me somehow. I couldn't see how in the world I could do what the Bible says, which was basically to be loving and caring and yet somehow I was supposed to fight battles. That seemed a kind of contradiction. How do you fight battles and still be loving and not go to war, so to speak. That was a conflict and so I used to hear a lot of the officers speak of going out and fighting the Salvation Army war and yet, on the other hand, I couldn't quite rationalize that with some of the things I learned about loving which is really to caress people, to feel close to people, to not fight them, and maybe also they were talking about fighting the devil. But anyhow that was my first conflict.

A second conflict I had which has really come to light in recent years was this whole business of how to be humble, you know. I learned that the most virtuous thing to do as a Christian is to be humble, you must not think too highly of yourself; you know that verse, and yet at the same time what I learned as a therapist is that people who get ill often get ill because they feel inadequate, insecure, and unworthy and the people we help somehow feel adequate, secure, and worthwhile. Now how do you rationalize that? How can you be adequate, secure, and worthwhile and still be humble? Abe Maslow was discussing this one day and said, "You know, it's very interesting to me that a lot of people make a virtue of humility to the point that they become very proud of their humility," and that's confusing, isn't it? He spoke of Spinoza who said that the person who is most proud is the one who is proud of his humility.

A third conflict had to do with what we might call the catastrophic conversion. I had a hard time in the Salvation Army looking at these men and women, sometimes they would become so catastrophic that they might even roll on the floor or get very agitated and somehow I was very intellectual; I couldn't figure out why you would want to do that. What's that got to do with religion? Somehow isn't that losing your cool?

In recent years, of course, things have turned around in psychology. We now have group encounters, where if you do roll on the floor, and if you do express your feelings, and if you experience yourself, somehow that's really

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*Dr. Everett L. Shostrom is Director of the Institute of Therapeutic Psychology at Santa Ana, California actualizing! So, as you can see my world has been kind of turning around for a number of years and I think if I were to kind of analyze my life, it's been an attempt to resolve, if I could, some of these conflictual thoughts about how to be. One of the important books, I think, that helped me in this regard was a book by Eric Fromm where he talked about the difference between Old and New Testament. He said the Old Testament was really a history of the Jewish people and the Old Testament God, who was a wrathful God.

The story of the New Testament was really Jesus coming and talking to us in terms of love rather than punitiveness, and invitations to blessedness in the Beatitudes in the Sermon on the Mount as opposed to the "thou shalt nots". With Fromm, for example, he talks all about the fact that many of us have become very troubled because we have "should's" in our life. We have been "shoulded" to death. Many of our parents, for example, never really talked to us very much or communicated except in terms of the "should's". You should do this, and you should do this, and you ought to do this, or you better, and if you don't do this then such and so will happen to you. That's been a struggle. If you don't have "should's", however, what do you have? What do you lean on?

The apostle Paul confuses the issue too when he talks about - "when I am weak, then I am strong, but when I am strong, then I am weak." So I guess others have had this problem before I. So I would like, if I could, with this frame of reference to share with you my thinking about the polarities and what they mean to me in terms of my own growth and then to relate this to the Beatitudes. So could we talk about chart number one that most of you have in front of you and discuss this and then perhaps we can go into some of the Beatitudes.

Where I really came in touch with these contradictory polarities within is in the research done at the Institute of Personality Assessment at Berkeley and was recorded in the book in 1956 called the Interpersonal Theory of Personality. It was written originally by a man named Timothy Leary. He has since gone into chemo-therapy. But in addition to Leary, of course, McKinnen, Coffey, and many of the other prominent people at Berkeley had done this research which was recorded in this book. In this research they used all the tests available at that time on about 5,000 people. They factor-analyzed all of this and they came up with the fact that people somehow seem to align themselves on these basic polarities. I have come to call these polarities now the basic polarities of man's existence because they seem so fundamental. One is the anger-love polarity and the other, the strength-weakness polarity. And as I puzzled about my own self and as I puzzled about man's nature somehow I kept coming to the conclusion that this is the paradoxical logic of life. It is interesting to me to know that the Jewish religion had its roots back in Eastern thought and many have hypothesized that Jesus being a member of the Essene tribe and the Essene tribe having their roots in Eastern thought. Others have hypothesized that perhaps during the time of His adolescence and His ministry that Jesus even visited India. Eastern thought has these polarities implicit in them; the Ying and the Yang, for example. Having been through Jungian therapy for a couple of years, this was important to me.

Well, I should talk about that for a minute, because the Jungians feel that when you drean you don't dream about your past, but that your dream is predictive. Your first dream in Jungian therapy is very important. My first dream was that I would come back some day to Rockford and speak to all my teachers, many of whom were conflictual in their thinking, and I would then give a lecture to them then and straighten them out! Well, I am sure that is never going to happen. Maybe Milwaukee is as close to Rockford as I'll ever get. But I'd like to, at least, use this frame of reference, so with this frame of reference let's look at some of the issues involved in the whole business of self-esteem and see how they fit with actualization and manipulation.

Let's look at Figure I and go to the lower right hand corner, first of all, in what we call the love end of the first polarity. Now what I'm hypothesizing is that you can either love in an actualizing way or that you can love manipulatively. Most of us in growing up have learned ways and techniques of being phony in our loving. This is manipulating with our love, rather than genuinely loving. I think we are taught most with the "should's", for example: "You should be a good boy", "you should love your sister", "you should give your brother the candy bar", you know, and I am still hungry and I want the candy bar! You should do all these things which should show loving, but you don't always feel that way! Another person who helped me a lot with this was Virginia Satir, the famous family therapist. Most of us to some extent in growing up have learned rather than to love genuinely, learned to love by pleasing and placating. Now pleasing and placating are manipulative words. Loving is a genuine *feeling* but many of us learned the techniques of *niceness*. This is why I wrote, *Man the Manipulator*.

I had an experience about 10 years ago now. I was in a group of professionals, and I think all of us as professionals need to get into groups once in a while and admit to our weaknesses and look at ourselves. Someone said to me, "You know, Ev, the one thing that really troubles me about you is that you're so nice so much of the time that you make me want to vomit." Now that really got me. After all, hadn't I learned as a good Sunday School boy in Rockford that that's the most virtuous thing to do, to be nice, kind, sweet! If you're really good at this you can even be grateful for criticism! For example, if you were to say to me that you don't like my sport coat, I could say to you, "I'm very grateful for that. I give quite a number of talks and I didn't know that my sport coat wasn't nice and I am sure appreciative of that, that you would tell me that!" If you really are good at being nice it is one of the best defenses you can get. It's so nice, see. But it also gets phony, and so one of the things I learned then is that we have to help discover the polar opposite of being nice which you see is being the bully. That is, we need to learn to discover the meaning of assertion and anger as well as niceness. When this happens, we have a synergistic, or what I would call a maxi swing, happening.

In other words, if we really allow ourselves to be fully ourselves, we are a *homeostatic* system whereby when we allow ourselves to be really genuinely caring, ultimately that caring will express itself in anger as well. I know this is true in my own marriage. You don't always, you can't always be nice in marriage. People are like sandpaper. We become abrasive and we scratch and we have to learn to say "ouch" at each other. We become angry at each other when we feel that somehow the other is not living up to all that he can be, which I really think existential guilt is.

A second way in which we manipulate with love is by playing the protector. By the way, the protector has a textbook called *How to be a Jewish Mother*. When you play the protector game you also learn to play unselfishness to the hilt. "Always be unselfish, everything for the children, never for yourself." For example, when the children ask you to babysit, you say, "Yes, I'd be delighted. You just go ahead for three or four days, for a whole week, if you'd like. Of course, I have such a headache and my arthritis is kicking up a little bit, but don't worry about it, you just go ahead and have a good time!"

MANIPULATING VS ACTUALIZING THE POLARITIES

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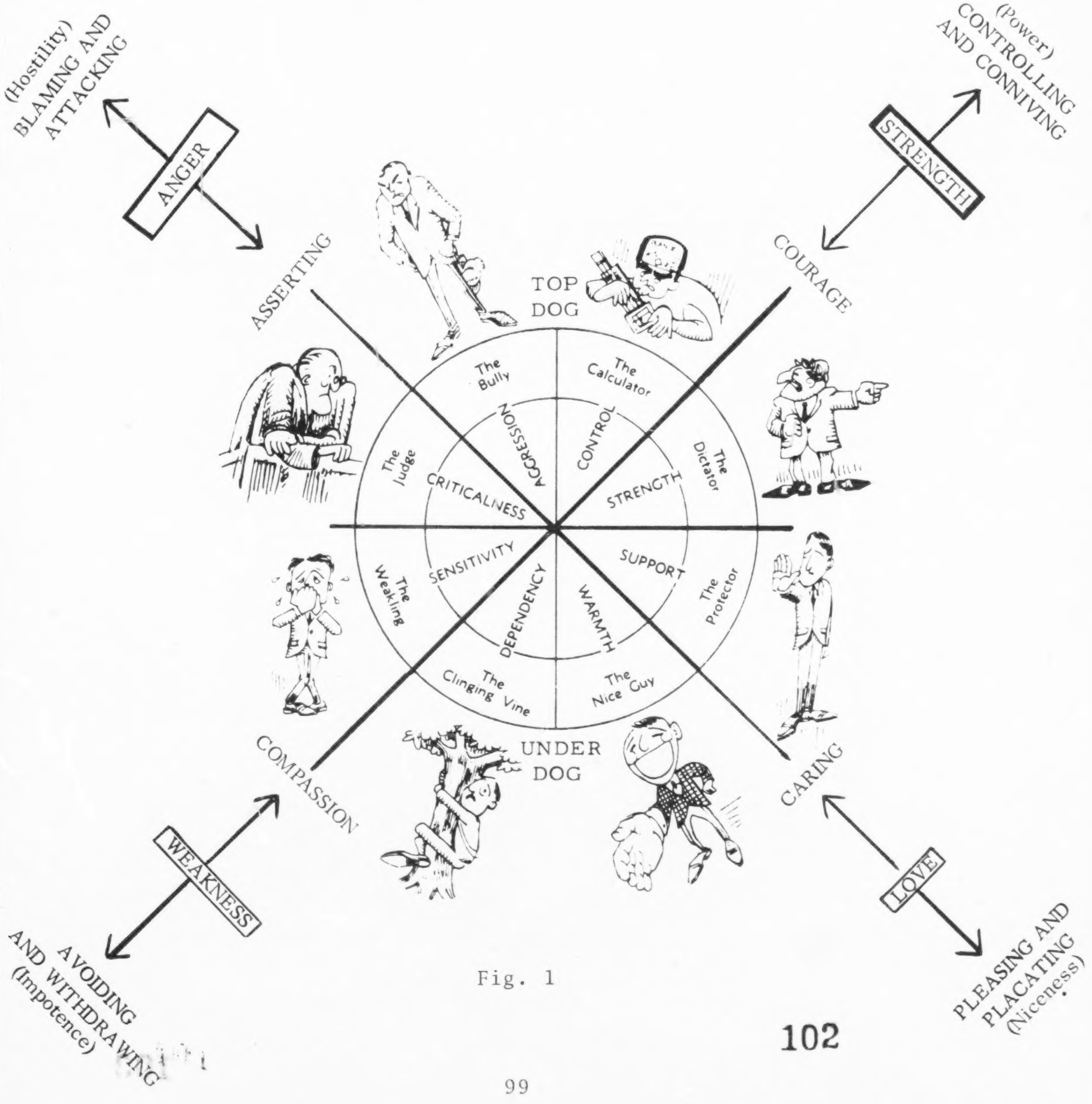
(Hostility)
BLAMING AND
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STRENGTH
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The Calculator
AGGRESSION
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The Judge
CRITICALNESS
STRENGTH
The Dictator
SENSITIVITY
SUPPORT
The Weakling
The Protector
DEPENDENCY
WARMTH
The Clinging Vine
The Nice Guy
UNDER
DOG
COMPASSION
CARING
WEAKNESS
LOVE
AVOIDING
AND WITHDRAWING
(Impotence)
PLEASING AND
PLACATING
(Niceness)

Fig. 1

You don't have to be Jewish to be a Jewish mother, but she plays this game kind of feeling responsible and, after all, if you are responsible for the children, that's so virtuous. That's just about as nice as being nice is. You see these are both very virtuous games. Virginia Satir says that what we do is we cancel out ourself when we play the niceness game. If you think of three things involved in a situation: one is me, one is you, and one is the situation. When I continue to play the niceness game to the hilt, what I am doing basically is canceling out me. You are important, the children are always important, as the Jewish mother says, and the situation is important; you must have your vacation, but I am not important, I will sacrifice. I don't count. You count, the situation counts, but I don't count. And what this leads to, then, is a psychology of non-esteem. Kind of through a manipulative method I get my self-esteem by not being me, but by being important to other people when I continue to maintain that dependency relationship with them that way. There isn't really love from within, but rather love by always doing for children. As Jesus did, we have to go away from our parents, we have to some day say, you know, "I have got to go about my business," "I must do my thing." If we remain too much tied to them and play niceness games always that is impossible.

Caring, then, is the ability to not manipulatively be nice, but rather to care in a genuine way, but that requires a moving to the other end of that polarity and feeling your anger. But I would first like to talk about what it means to be the second form of manipulation; that which we call blaming and attaching as an alternative to anger. That is, if you are pleasing and placating, for example, you are always nice but you never, never have to feel you're caring. If you are blaming and attacking you can always be critical, negativistic, but you don't ever have to confront or deal with anger face to face. You know gossip is one of the best examples of this kind of thing. You talk about the other person behind his back. Or sarcasm is another way, always sort of indirectly being manipulatively angry. Sarcasm is interesting to me, it is always 180 degrees out. Have you ever noticed that? Your wife says to you, tell me you love me and you say, "I love you?" You do what she says, but you give it a different twist. She says, "You mean you don't love me?" You reply, "I didn't say that, I just asked a question." Sarcasm always hides behind its method and is basically, I think, a cowardly form of anger. When you blame and attack, of course, you are playing the reverse game of the pleasing and placating game. Often pleasers and placators marry blamers and attackers, did you ever notice that? I have a new book coming out, called *Between Man and Woman* and we're making the assumption that we select people often who are opposites to marry, not because we love them necessarily, but they meet our unconscious needs. If you are a pleaser and placator married to a blamer and attacker you say to him, "I really am no good" and he says, "Yes, I agree with you. That's right, you're terrible, you ought to be ashamed of yourself". In other words, the blamer and attacker plays the bully and also plays the judge. I think one of the really important things Jesus taught us, is to judge not. Not because in itself it is so bad, but because what we are doing when we are judging is playing God, you see. The jury and the judge have already gone in and out and placed the verdict. So when you have Christians speaking this way......."that's right"...."that's wrong"......"that's good"......"that's bad"......you should be ashamed of yourself; it seems to me this is not actualizing. We don't have a right to judge each other, only God can judge us. We have the right to say, "that makes me uncomfortable", "I feel bad somehow when you say that." Then we have a chance to talk about that, to respond to that, but when someone says "*You are wrong*", what's the use of going any further? Jesus never did that, but I think many of us get caught in that bind and somehow feel righteously assertive when we judge.

Well, now, the alternative, the actualizing alternative to anger, instead of blaming and attacking is what I call assertion. I would hypothecate that self-assertion is really the equivalent to self-esteem. You have to be able to say no, before you can say yes. Does that make sense? In other words, if I don't know that you are capable of saying no to me, then your yes means nothing. You're just a nice guy. But I have to know that you are capable of saying no to me, that you have enough self-assertion to believe that sometimes you don't want to be used; you don't want to have to do what someone says just because you want to be nice. Learning to say no is an important dimension of the actualizing relationship and I don't think many of us often say no enough to each other. I think we have to learn to do this, especially if you have been trained the way I have. It is very hard to learn to say no, but I feel always kind of good when I do that. I think anger is a quality of being that somehow helps the self-assertion.

The blaming and attacking game is a reverse of the niceness game. I say in effect, "I'm important, the situation is important, but you are not important." I blame and attack you.

Now the third game is the strength game, or not the strength game, but rather the controlling, conniving game which I call power. I've come to really feel there is a big difference between the word strength and the word power. When you control and connive other people you are using power, that is, you are using the institutional affiliation; like you're the minister, or you're the doctor, you're the major, or whatever your rank is, your institutional affiliation is controlling and conniving others. When you are using strength you are speaking from authority from within and your strength then is a feeling of well-being and self-assertion and self-esteem that comes from within. It really represents, in combination with weakness, what I call courage. I think that the courage to be that Paul Tillich talks about, is in my way of thinking the ability to integrate strength and weakness.

To go back for a moment to the calculator and the dictator, they are those who use those whom we call controlling and conniving. How do they do it? Basically, of course, we do it institutionally by having rules and regulations. We say, you better not do this -- as a member of this family, we don't do this, or as a member of this church or this university, or whatever. More subtly, however, we use the psychology of expectations. I think more people are controlled by expectations of them, than by any sort of punishment. So the basic formula that I have developed over the years is high expectations equals high disappointments. Low expectations equals low disappointments, so if you don't want to be disappointed, don't expect much. Now, that sounds silly, but think about it for a moment. If you can, in a marriage, for example, not demand or expect anything of the other person, but simply accept their being as they are, chances are that most of our marriages would be better. Instead what we do is we impose on other people expectations in the form of the technique of disappointment. Have you ever noticed anyone who plays pathological disappointment? They go around always being disappointed in people and it never occurs to them to consider that the problem is in the disappointor rather, not in the disappointee. It's because they expect so much all the time that people are always failing. If they could learn to really accept the other person as he is perhaps we could do a lot better.

The last game then is on the weakness polarity. Understanding weakness has been a struggle for me, because it never occurred to me how tremendously powerful weakness can be until I began to work with Perls. The basic hypothesis, is that when top-dogs deal with under-dogs, the under-dogs almost always win. That really got me, when I first came across that one!

So let's look at the weakling for a moment and see how that is. The first technique of the weakling, of course, is tears. If that doesn't work, then the weakling goes to work on you by playing stupid. Have you ever had anyone play stupid on you? If you are a therapist and you don't understand this, patients can really get to you. One of the chief forms of resistance is not hearing, not seeing, but particularly not hearing. The ear is the organ of intimacy and what the person who plays stupid does is simply not hear, doesn't see. Have you ever been a teacher and walked into a class to give an examination and they all looked at you stupidly? What they are doing is saying that you haven't taught them very well, and therefore you ought not to give the examination. Then they add confusion to stupidity. Now that's like the squid. The squid throws out the ink in the water, gets the water all muddy, and then says he can't see anything. Well, confusion does the same thing. You play confused, and you play the smog game of throwing it all out so that you can't see a thing and then you wonder why you don't understand. So that a person has to learn to take responsibility for his confusion and his stupidity, and that's hard for many of us to get people to do. It is hard for us also to get clinging vines or dependent people to take responsibility for themselves. It is so easy to simply withdraw and avoid. For example, I think one of the ways that many people control us in therapy is by asking questions. Now I have learned that a question doesn't deserve an answer necessarily, because questions are often designed to confuse, and designed to get you, as the top-dog, to give all the answers which of course you don't have anyhow. They don't know that, or they let you think they don't know that, so that they can keep hearing your eloquence and wisdom as you talk, and talk, and talk. Of course, nothing happens with them because they have turned down the hearing aid anyhow. So that weakness becomes a tremendously important game in psychotherapy. There is an old German saying which says, "Even the Gods are impotent to deal with stupidity."

To summarize, another way of looking at these polarities is, if you carried it to the extreme, would be to say that when you please and placate to the extreme you become suicidal. If you blame and attack to the extreme, you become homicidal. If you control and connive to the extreme, you then become a psychopath, and if you play weakness, you become schizophrenic. So this is why I feel, that these are important polarities that really represent the dynamics of what happens with people.

The second chart, then, really represents a way of my resolving what I think and what I've come to believe is shown in the polarities and in the Beatitudes. I'd like to state the hypothesis that self-acceptance really is the acceptance of the polarities within and that the polarities are shown in Jesus' logic as He gave them to us in the Beatitudes. For example, poor in spirit, the number one Beatitude is generally recognized as the root from which all of us grow and is really a synergistic word which combines pride and humility. Jesus told us we are highly valued - "you're a little lower than the angels....you're the salt of the earth....the light of the world." He spoke as one having authority. It was said of men of old, but I say unto you ...so Jesus not only talked about strength, He demonstrated strength by speaking with authority. At the same time, paradoxically, and many of us see only this other side of Jesus, He was able to mourn and to feel meekness and to mourn. To feel our vulnerability, to feel our hurt, to feel our grief and our pain. I think, really, if you would get right down to the essence of things we do more of that in good therapy than any other thing. We have to learn to feel our pain, the pains of our experiences that we have learned in life that

The Beatitudes and the Polarities

Everett L. Shostrom, Ph.D.

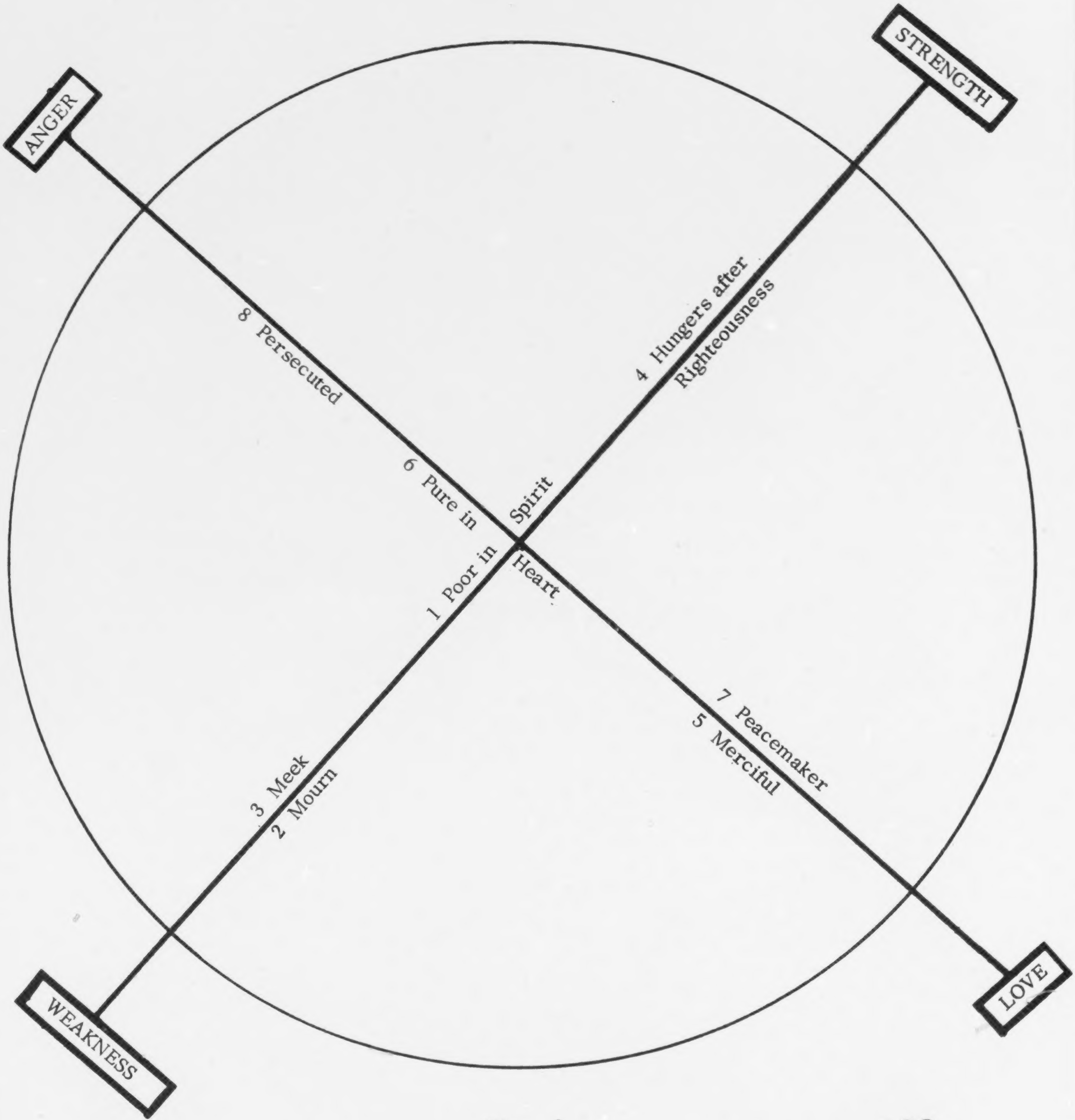
ANGER
STRENGTH
WEAKNESS
LOVE
8 Persecuted
6 Pure in
Heart
4 Hungers after
Righteousness
1 Poor in
Spirit
3 Meek
2 Mourn
7 Peacemaker
5 Merciful

Fig. 2

we have forgotten about and to go back and deal with these hurts and these pains. Jesus did this, He sweat blood. Jesus wept. At the same time, He was able to go into the temple and attack the money changers, He was able to attack the Pharisees, even to attack His mother when He felt she was interfering with His business. Jesus represents in His behavior as well as His teaching the fact that He was able to move on the polarity of strength and weakness and to resolve this issue by not being either/or, but both strength and weakness. It's possible, for the actualizing person to rhythmically relate on both strength and weakness without being inconsistent because both of these are dimensions of human behavior which are relevant.

Now the other Beatitude....to feel merciful, for example, is to feel loving. We all remember when Jesus told the story of the woman taken in adultery, His comment was..."Let him who is without sin cast the first stone." He talked, I think, about Himself when He said...."Greater love has no man than to lay down his life for a friend." This is really what He did for us. At the same time He was merciful and He was a peacemaker. I think to be a peacemaker is really not only to make peace with our neighbor and with the world, but to make peace with the polarities within ourself. I think really this is one of the challenges we have to meet. Most of us are at odds with ourself to some degree, and with others too, but I think we have to learn to come to terms with ourself before we can come to terms with our neighbor on these issues. Unless we can love what apparently are the contradictions within, how can we love the contradictions within our neighbors?

Finally, of course, the pure in heart, as Kierkegaard says, is to Will One Thing. To me, to be pure in heart is the ability to integrate the polarities within, to find a singleness after having been aware of the dualities. In therapy the way you integrate the polarities is to first of all be the polarities to their ultimate. If someone is having trouble, for example, just simply being loving, but not being able to be angry, we ask him to be both of these. My hypothesis is that if you are angry enough at someone, for example, if you are able in fantasy to be angry at your parents, then you will ultimately feel love for them. It happens again and again and again. You cannot stay angry indefinitely even in fantasy - that there will be a homeostatic swing to loving toward this person if you stay in contact with your feeling of anger. Likewise there is a homeostatic balance between our strength and our weakness. For example, for me right now, I can say I am talking about some of the things I have read and some of the things I have worked with for a number of years and I feel fairly confident about this. I feel a sense of self-esteem and self-assertion. At the same time I say that there is a somebody within me that says - "Just a minute - there are a lot more important people out there and they know a lot more about this religion business than you do. You know you have gone out to California and you have lost some of your original teachings here, so watch it because they are going to clobber you and they are going to get you and you are going to be weak." So there is somebody within me that helps me integrate my pride and humility. If we listen to these feelings, this top-dog and under-dog that is within, integration can follow.

One other Beatitude "Blessed are those which are persecuted." I think one of the hardest things for me has been to know how to handle criticism. Jesus said, "Forgive them, for they know not what they do." Sometimes I say to myself, O.K., I'll forgive them, they don't really understand, and yet sometimes I felt I had to assert myself when criticism comes and it seems to me Jesus did that. He even did it, you know, when He was on the cross. He even asserted to God, "Why hast Thou forsaken Me?" It seems to me that we have to look at our doubts, we have to look at our anger, we have to handle our persecution sometimes by not simply turning the other cheek, but also being able to righteously with indignation, express our viewpoints to those who are significant to us. I think to handle persecution is still one of my conflicts, and I think this is one of the ways to deal with it.

Well, let's go to the last chart and talk about that a little bit. I put down some of these examples on each of these polarities and I would like you to consider them with me for a moment.

I think, for example, when one is in the anger polarity you can express this by annoyance or another word for annoyance is irritation, but I would like to suggest even another one down a little lower than that. I think by now I am convinced that the lowest form of anger is boredom. Did that ever occur to you? In groups I encourage my group members to speak when they are bored, because when they are bored they are really saying, "You are not very interesting at this point." Is anyone sleeping here that I can wake up, for example? Whenever you do this, of course, your group gets going again because then whoever is being told that they are boring usually awakens or stops going on. Resent is a good word, for example, "I resent that" or "I am angry." And even hate, and this is one that has been a real trouble for me because again I learned as a child, and often as an adult, that hatred is something that we should avoid. Yet one of the most revealing things I learned from Fritz Perls is that whenever there is hate that there is also love. That the real problem that you have to worry about with people in therapy is not hatred, but indifference because then you are on dead center, then you're really not loving nor angry, but on dead center, and that's really a problem. So that you can express your hatred, and if you do this long enough you can express your love. You'll have your maxi swing down to the other side. You can express your caring by words or phrases like, "I'm interested," or "I care for you," or "I appreciate you," or "I care tenderly." I am convinced that in our culture it's even harder for many of us to be tender and loving with each other. Touching, for example, has been a taboo. One of my colleagues, for example, says that is why we have so many dogs and cats around. We stroke our dogs and our cats rather than each other. One of the things I have done, for example, and that has been very effective in groups is to have two people stand together and simply to ask one to act like the parent and the other like the child and then stroke the other person's face and then talk about that person's face as he strokes that person's face...Very much like a parental-child relationship, and almost always come tears. And this is the kind of soft tenderness which I see in Jesus as He related to people.

Then I think we need to learn to express our worthwhileness. I understand, for example, you have been doing some strength bombardment in this conference. I think we need to, in spite of the fact that we are aware of our humanness, and for me to be sinful is to be human, to be aware of our weakness. I think we also have to be able to assert our worthwhileness. And so now you see the words we have here on this chart going up to the right hand corner - "I feel worthwhile," "I'm capable," "I want," and "I'm strong." Let's talk about the word "want" for example. I think most of us, when we play this manipulative game use phrases like: "I have to," "I must," "I can't," "I should" - it is as if it were being an objective manipulated by the will, but we never let ourselves use the word "I want." For me the imperative - I want - is an assertion of my worthwhileness as a human being. If I can say to you: "I want," "I feel," "I choose," "I prefer" - then I am being a subject rather than an object. When I use: I have to, I must, I can't - I can't stay for a meeting because I have to go to the other meeting; you don't have

PROCESS LEVELS OF ACTUALIZATION

Everett L. Shostrom, Ph. D.
Robert M. Hilton, Th. D.

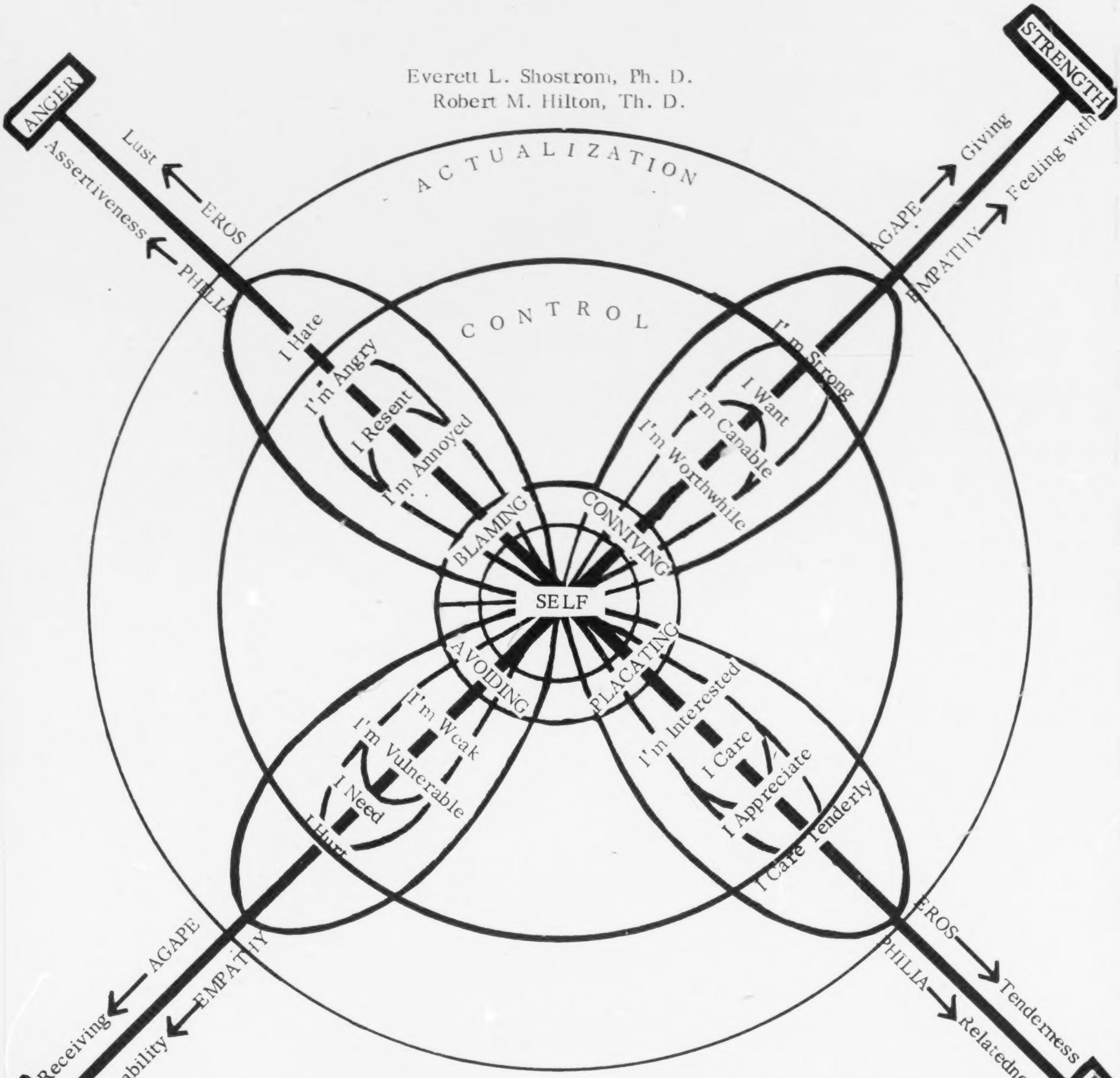
ANGER
STRENGTH
WEAKNESS
CARING
Lust
EROS
Assertiveness
PHILIA
Giving
AGAPE
Feeling with
EMPATHY
Receiving
AGAPE
Vulnerability
EMPATHY
Tenderness
EROS
Relatedness
PHILIA
ACTUALIZATION
CONTROL
I Hate
I'm Angry
I Resent
I'm Annoyed
I'm Strong
I Want
I'm Capable
I'm Worthwhile
I'm Weak
I'm Vulnerable
I Need
I Hurt
I'm Interested
I Care
I Appreciate
I Care Tenderly
BLAMING
CONNIVING
AVOIDING
PLACATING
SELF

Fig. 3

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to go to the other meeting, you're choosing to go to the other meeting, but we cop out that way, and I think we have to watch out for those methods by which we cop out.

And then finally the last end of the polarity: weakness, vulnerability, "I need" and "I hurt." I became acquainted with a film director a few years ago and I asked him - I've always been very intrigued by some of the films where people cry so genuinely - you know they are not phony, they are really crying and I said how do you do that. He said, it is very easy, what I do is I ask the person simply to lie down on the couch and then to reach out for my hand and really feel like a child again - like you are in a crib - and reach up and rather than demanding make a request with these simple words: "Please help me, I need you." And that reminds me of getting on your knees and saying the same thing to "somebody up there." But to do it either in prayer, or with another human being, almost always brings tears because then I think we are in touch with the ultimate nature of our weakness and at the same time, however, we are feeling the courage to be. We develop the courage to assert our weakness which then makes us a human being in its fullest sense. So I've come to feel that the way I have resolved my problems of self-esteem is to accept the fact that I am a combination of paradoxical opposites, that when I can be strong and also recognize the fact that within this context I will also feel love. This has been helpful to me to reconcile this whole problem of self-esteem, what it means to be a Christian, what it means to be a human being in the best sense of the word.

Well, I'd like to close with something which I picked up a few years ago which I think is representative of our profession and really represents, I think, one of the ways that we can contribute to the self-esteem of each other. I think when you get right down to it, psycho-therapy and what Jesus talked about is nothing more than learning to love and yet many of us have a difficult time understanding that. One of the things I discovered, then, is this little poem - a word that represents what love is and I think I'd like to close with this.

Love is the comfort, the inexpressible comfort
Of feeling safe with a person,
Having neither to weigh thoughts or to measure words,
But pouring all feelings out, right out,
Just as they are, chaff and grain together.
Certain that a friendly, faithful hand
Will take and sift them,
Keep what is worth keeping,
And with a breath of comfort blow the rest away.

SOME SOCIAL ASPECTS OF THE SELF-CONCEPT

by

David O. Moberg, Ph.D. *

A few years ago my wife and I were having a converstion with a Jewish social worker. Something we said led her to ask in amazement, "Don't you Protestants have any concept of self-love in your religion?" Not having given direct thought to the subject in such a blunt form, I found it difficult to reply, but since that time my mind has often meditated upon that subject.

Jesus' summary of the law and the prophets includes the instruction to love our neighbors as we love ourselves (Matthew 22:39); that seems to me to place self-love in a very high position of Christian priority. Yet a more typical attitude conveyed in theologically conservative Protestantism is that self-love is sinful. After all, it is easily debased into avarice, envy, greed, and other works of the flesh that are contrary to the fruit of the Spirit (Galations 5:16-26).

Symbolically the worth of man is conveyed by hymns like--

> Alas, and did my Savior bleed,
>   And did my Sovereign die?
> Would He devote His sacred head
>   For such a worm as I?

To view oneself as "a worm" is quite different from considering himself to be kept as the apple of God's eye (Psalm 17:8) or to be crowned with kingly glory and honor and created by God to be ruler over all things (Hebrews 2:5-8), and it has vastly different results at every level of human existence and action.

In this brief sketch of some aspects of this subject, I shall first make some comments related to the definition of self-concepts and the manner in which they are formed and modified. Then I shall indicate how men are prophetically shaped by their own self-concepts. This leads to various kinds of problems, suggests the practical relevance of conversion and other experiences which can change people's self-definitions, and implies the importance of assisting one another. As a sociologist of religion, I shall emphasize the religious aspects of the subject in a Christian frame of reference.

The Nature and Formation of Self-Concepts

The self-conception of a person is what he means to himself, whether his assumptions about himself are accurately consistent with the objective situation or not, and whether or not the meanings are consciously expressed (Shibutani, 1961: 230-234). Even in our complex, pluralistic society in which we all have numerous roles,

> Each person. . . has a relatively stable self-conception.

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> . . . Very few people ever have occasion to ask themselves why they are. Each takes his personal identity so much for granted that he does not realize the extent to which his life is structured by the working conception he forms of himself. The things that a man does voluntarily, and in some cases even involuntarily, depend upon the assumptions he makes about the kind of person he is and about the way in which he fits into the scheme of things in his world. . . . A man is able to act with reasonable consistency in a wide variety of situations because of the relative stability of his self-conception. (Shibutani, 1961: 215)

One's conception of himself is formed on the basis of relationships with others. Cooley (1922: 183-185) described it as the "looking glass self," for it involves the person's beliefs about what he thinks others see when they observe him, his imagination of their evaluation of what he believes they see, and as a result self-feelings in some form of either pride or abnegation. This generally unconscious process is reflected in the experiences of all men and is illustrated by the words of August Strindberg, the famous Swedish author, in his autobiographical novel about John, The Son of a Servant:

> Now, when he was passing judgment on himself, he began to collect other people's opinions to see what they made of him. He was amazed at the range of opinions. His father thought him hard; his stepmother, malicious; his brothers, eccentric. Every maid in the house had a different opinion of him. One of them liked him and thought that his parents treated him badly. . . His aunts thought he had a good heart; his grandmother that he had character; his girl. . . naturally idolized him; and his teachers didn't know what to make of him. He was rough with those who treated him roughly, decent towards those who treated him decently. (Capps and Capps, 1970: 345)

Self-conceptions, in other words, develop through interaction with other people. One's evaluation of himself is closely related to what he believes others think of him, especially those others who are identified with the same reference groups. The person who defines himself and his actions by supernatural reference groups as well as earthly ones, believes himself to have the endorsement of divine support as well as of significant others on earth. To use Vernon's (1962: 99) words,

> When God is defined as ultimate and eternal there can be no higher reference. . . . As has been said, "If God is within me, how can I do any wrong?"

Religious orientations thus may greatly modify an individual's self-definitions, leading him to expand his orientation to include the supernatural as well as the natural world and "to define himself as having a destiny unbounded by earthly restriction, . . . as being an important cog in an eternal scheme of things." (Vernon, 1962: 97). Similarly, religious orientations may lead to seeing oneself as out of harmony with God's plan, incurring His disapproval and being rejected by the Deity as well as by men. Some of the wide variety of patterns by which people maximize self-assertions or self-denials and weave together varying fabrics of life-affirmations and life-negations are illustrated in the recent collection of autobiographical sketches by Donald and Walter Capps (1970).

The self-concept expectations of various religious groups would make a fascinating subject for research. Among the elements deserving exploration in such a study are the theological conceptions and social results of such doctrines as original sin, the nature of man as inherently evil or intrinsically good, the nature and scope of salvation, predestination and its corollaries of election and damnation, worldliness, the kingdom of God, worship, Christian education, evangelism, and fellowship, to say nothing of love and justice, heaven and hell, and sin and righteousness. Numerous problems of semantics would emerge in such studies, for the same word may have almost diametrically opposite meanings in different groups, especially when its emotional connotations and symbolic implications are considered.

Use of the behavioral science approach which observes the actions of people will not fully overcome the problems of such investigations, for the meanings attached to such practices as attending church, helping one's fellowmen, participating in Communion, and sharing in Christian worship vary widely from one Christian group to another. Apparently equivalent objective behaviors therefore may diverge widely from each other in the intentions and expectations of participants. As a result, the impact of Christian practices upon self-definitions differs not only on the Protestant-Catholic-Orthodox dimension (Mehl, 1970: 110-121) but also among the respective "Protestant" denominations and their subgroups.

The quality of religious practices and the meanings attributed to them by the faithful are related to their social context. "Thus practice is not conceived in Christianity as an abstract activity of man, but as a worship in which he offers his whole person, his body in living sacrifice, holy and acceptable to God (Romans 12:1)." (Mehl, 1970: 135). The person who is oriented toward such an all-inclusive sacred philosophy of life must inevitably have a different type of interiorized self-concept from the one whose thinking is solely man-oriented. The unspiritual man cannot comprehend that which is spiritually discerned (I Corinthians 2: 6-14).

To a considerable extent, then, all men live in an unseen world of meanings, a world of imaginations and mental response patterns, as they relate themselves to other people. The pictures in their minds (Lippmann, 1922) determine to a considerable extent the way in which they act. Their conflicts with each other can be traced in large part to misunderstandings generated by divergent subjective representations of "objective" reality (Horton, 1966), including discrepancies between their own self-concepts and the concepts others have of them.

The Prophetic Quality of Self-Concepts

There is a very strong strain toward consistency in most human beings. Once a person has defined himself negatively as evil, sinful, inferior, or inadequate, he tends to behave in the corresponding manner. The behavior, in turn, reinforces the responses of others in that direction, which further strengthens the person's own self-definition and leads to further behavior of that kind. The same process occurs when one has positive self-definitions as good, righteous, superior, or competent. A circular pattern of reinforcement thus contributes to self-development and constitutes a self-fufilling prophecy. The symbolic environment of verbally and nonverbally communicated expectations and other meanings among interacting individuals makes a powerful impact upon self-conceptions and associated behavior. Whatever one thinks he is, he is rapidly becoming.

Since a person's conception of himself is a functional unit that tends to operate as a separate system, it becomes fixed in daily self-sustaining habitual behavior. The drive for self-preservation includes far more than organic survival; it is oriented considerably toward protection of one's self-conception. Since this in turn is sustained by social interaction, self-esteem is closely related to social control:

> Men struggle for social status, to be assured of being treated with reasonable respect in their community; they struggle for personal status, to keep up their reputation for integrity; they also struggle for self-respect. . . Man's deepest gratifications come from living well according to his own standards, which in most cases are the standards of the society in which he lives. (Shibutani, 1961: 465-466)

Despite his emphasis upon rationality as the dominant human characteristic, Rokeach (1968: 164) acknowledges that "consistency with self-esteem is probably a more compelling consideration than consistency with logic or reality." So important is self-esteem that when it is threatened by events that lead to the development of negative attitudes of a person toward himself, mental illness may result. Self-deprecation or "psychological self-mutilation" is a major link in the chain of causes that operate in a pattern of circular reinforcement to produce a neurosis, according to Rose's (1962: 537-549) social-psychological theory.

Selected Problems Related to Self-Concepts

The various psychological defense mechanisms can all be interpreted in the context of defending self-conceptions (Shibutani, 1961: 438-447). Sometimes self-delusion is the only alternative to complete apathy, depression, or suicide; maintaining the integrity and value of the self even at the cost of partial loss of contact with reality may be considered as a form of "adjustment" that separates the individual from the stark reality of a life situation in which there can be no self-satisfying action that brings him some degree of recognition by others (Rose, 1962: 548).

The Country Parson cartoon recently (Milwaukee Journal, Nov. 27, 1970, Green Sheet, p. 1) carried this caption: "Sometimes I wish I could be as good a man as I used to be--though I really never was." Similarly, to quote a popular witticism, "Some minds are like concrete--all mixed up and permanently set" (More Life for Your Years, 10(3): 1, March 1971). The strain toward consistency and the need for self-esteem sometimes require defending by "abnormal behavior."

When people lack access to the means for satisfying and significant life goals, they may lapse into the condition of normlessness and breakdown of social values that is known as anomie. Protestants and Jews apparently are less likely to show high degrees of it than Catholics, possibly because the former are less limited in their access to opportunities, while those of no religious preference have the highest scores of all (Meier and Bell, 1959; see Yinger, 1964). Societal conditions thus influence self-orientations. Similar problems related to self-definitions linked with social circumstances also are apparent in alienation, which involves estrangement from or being out of touch with oneself, other people, and God (Strommen, 1970).

The commonly held individualistic orientation that views each man as responsible to himself and God alone has created numerous problems in Protestantism. It has blinded many Christians to the social implications and demands of the Gospel, helping them to think that only what prevails between "my God and me" is important and blinding them to the significance of the web of social relationships in Christianity and in society. It has stimulated a selfishness that views as "neighbor" only persons in their immediate geographical vicinity or social groups. It has nurtured a privatism and a cult of personalism that result in a kind of "romantic withdrawal" attempting to escape from responsibility to others and society (Hadden, 1969). Sorely needed as a cure is a recognition of the presence and all-pervading scope of social sin, as well as personal sin, in society, of the need for implementation of the social implications of the Bible, and of the nearly total dependence of every individual upon the groups of which he is a product and a part. Self-concepts of man as a social being are greatly underdeveloped in our individualistic society and perhaps are the most deficient of all in those evangelical circles which emphasize the importance of personal conversion almost to the exclusion of Christian nurture and growth.

The perverted nature of the concept of "saints" among many Christians is also a source of great difficulty. When it is set up in contradistinction to "sinners," it falsely conveys the impression that the saints are no longer sinners, and it helps many saints to sin still more by adopting a holier-than-thou attitude toward outsiders and by demonstrating Christian love only to the brethren who maintain the proper type of "separation from the world."

The conviction that one has received divine attention through a special call, a vision, a unique gift of healing, or some other supernatural experience or sanction inevitably will affect his self-feelings (Vernon, 1962, p. 195). Many a "holy war" has resulted, at least in part, from the conviction of an entire tribe or nation that it is anointed by God to drive out His enemies. The conflict over trying to determine the justness or evil of a particular war is not by any means alien to the history of the U.S.A., which has wavered between a semi-religious "manifest destiny" concept and one of individualistic isolationism.

Wholesome, balanced self-concepts for Christians as individuals can help to resolve many of these problems, but they depend upon having wholesome orientations within the respective groups of which the individuals are members.

Conversion

One interpretation of conversion sees it as the development of new self-concepts. (Surely this is not inconsistent with the idea of experiencing a "new birth," for at birth a new person is brought into the world!) Whether it occurs gradually or suddenly, Christian conversion should change one from self-centeredness to thinking about others, from vague beliefs to a spiritual awareness of the presence of the Living God, from feelings of one's inadequacy to expressions of his abilities (Hill, 1955). The convert views himself as a different person, and his new self-concepts are reinforced by a new set of significant others who provide sympathetic support for the new outlook on himself and the world (Shibutani, 1962: 141-2).

> Furthermore, the convert is not only reborn; he is "renamed," that is, he is given a new identity and a sense of selfhood anchored in new group affiliations from which he can return only with the greatest difficulty. (Lang & Lang, 1962: 354-55)

With the development of new self-concepts comes also a change in the convert's social situation. He may withdraw from the old environment, or he may redefine it with the help of his new significant others. The testimonies of new converts are replete with descriptions of how different the world now looks to them.

Variations in the degree of completeness of conversions may help to explain why so many "Christians" act in a very unChristian manner. If a conversion touches only the emotional aspects of the self, it is likely to have less depth and durability than if it also is intellectually based, and it is still more likely to endure if it has tangible consequences in social identification and overt actions. The narrower the scope of a group's definition of conversion and its consequences, the narrower will be the scope of the conversions of the individual members. Furthermore, the message of Fr. Bernard Lonergan, S. J., the famous Cahtolic theologian, in his 1971 Pere Marquette Theology Lecture on "Doctrinal Pluralism" deserves our consideration:

> Conversion is three-dimensional. It is intellectual inasmuch as it regards our orientation to the intelligible and the true. It is moral inasmuch as it regards our orientation to the good. It is religious inasmuch as it regards our orientation to God. The three dimensions are distinct, so that conversion can occur in one dimension without occurring in the other two, or in two dimensions without occurring in the other one. At the same time, the three dimensions are solidary. Conversion in one leads to conversion in the other dimensions, and relapse from one prepares for relapse from the others. (Lonergan, 1971: 34)

There may be other dimensions to conversion besides those three. For example, its numerous social aspects may not be covered fully by the "moral," and it also has experiential and emotional components. At any rate, an important question is this: Have evangelicals devoted so much attention to the God-man aspects of justification that other highly significant aspects of conversion have been overlooked? Furthermore, if a man is changed in only one dimension of his life, is he truly converted in the Biblical sense of the term? Since there is so much vagueness, confusion, and double-talk about the meaning and nature of conversion (Maves, 1963), what set of criteria should be used to indicate its presence or absence?

Implications for Action

As intimated above, changes in self-concepts can occur at any stage of human development. Even though there is a strain for consistency and a tendency to reinforce conceptions of oneself once they are developed, there are turning points and changes of status in the life cycle as well as exposure to social influences that can bring about change (Strauss, 1962: 63-85). Religious self-identity passes through three distinct stages with

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increasing age during childhood, beginning with a global, nominal, undifferentiated impression of the person's religious denomination as a kind of family name, moving into a more concrete and clearcut functional conception of religious identity based upon what people did (e.g., going to church) without awareness of why they did it, and finally into a stage more like that of adults in which religious identity is an inner, subjective reality and not merely an objective, outward form (Elkind, 1964: 36-40).

Wholesome self-images can insulate people against delinquent behavior (Reckless et al., 1966; Schwarz et al., 1965). On the behavioral level the same presumably is true in the efforts of Christian groups to become and to remain "untainted by the world." These self-concepts, however, are formed in a process of interaction with other people. It is, therefore, of no slight significance that Christians provide each other with mutual support, thus helping each other to grow in spiritual wisdom and strength.

Communication of the Christian gospel occurs primarily through interpersonal associations. That is why Christ, the Living Word, came to earth to interact with men on a person-to-person basis. As Vernon (1962: 106-112) has indicated, the changing of religious self-identifications occurs primarily through interaction with others and usually involves dissatisfaction with the old identification, association with members of a new religious group, acceptance of new patterns of behavior by unlearning the old as well as learning the new, acceptance of new self-definitions, and acceptance by the new group. Since our society is weak in many of the nonrational gratifications sought by man, those who have spiritual resources to share can accomplish a great deal if they use their opportunities effectively.

At the same time, however, it should be recognized that the more distinctive a subculture is, the more precarious it is and the greater the degree of commitment it will require of its members (Kornhauser, 1962: 339). The closer a group is to the mainstream of its society, and the more conformed it is to dominant values and action patterns, the less the intensity of involvement required for its maintenance and for reinforcing the members' commitment.

Conclusion

In conclusion, let me remind you of three proverbs that summarize some of the most important generalizations about self-concepts. First, our conception of self makes us what we are: "For as [a man] thinketh in his heart, so is he" (Prov. 23:7, KJV; other translations differ, but they still illustrate this principle).

Second, our conditioning of self is influenced by others: "As face answers face reflected in the water, so one man's heart answers another's" (Prov. 27:19, NEB).

Third, our integration of self results from proper values: "Keep your heart with all vigilance; for from it flow the springs of life" (Prov. 4:23, RSV).

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THE CHANGING SELF IMAGE OF BLACK CHILDREN SOME IMPLICATIONS FOR EDUCATIONAL CHANGE

by

Joseph H. McMillan, Ph.D. *

I count it a privilege and an honor to be able to speak to you on this auspicious occasion. My assigned topic, "The Self Image--A Cross-Cultural Perspective," was too broad and general to cover in the allotted period of time. So, for propriety's sake, I have condensed the topic. Specifically, I will focus in this short discourse on the "Changing Self Image of Black Children: Some Implications for Educational Change."

I will use the terms self image and self concept interchangeably only in the discussion--although, technically, there might be a slight difference in these two significant variables of learning and behavior. The self image is the way a person sees himself while the self concept is the way a person feels about himself. From the "symbolic interactment" point of view, there is little difference between the two for a person sees himself through the eyes of others and internalizes a perception or a conception of this view. However, for black children both contextual variables are so crucial to learning and survival that I will treat them holistically. It is necessary that black people have both positive self images as well as positive self concepts.

The idea of the self concept has been the subject of much concern among psychologists, social psychologists, and sociologists for many years. Indeed, the literature regarding the self concept has rapidly proliferated over the past ten years. Witness Ruth Wylie's (1961) compilation of research studies and treatises on the topic.

The self image or the self concept is not a unitary phenomenon. Individuals have many self concepts, e.g.:

A self concept of dancing
A self concept of speaking
A self concept of reading
A self concept of singing

"The individual's self is shaped, developed, and controlled by his assuming and anticipating the attitudes and definitions of others toward him," stated George Herbert Mead (1934). Brookover (1969) expanded the Meadean theoretical assumptions in his social psychological conception of learning:

1. The social norms and expectations of others define the appropriate behavior for persons in various social situations.
2. Each person learns the definitions of appropriate behavior through interaction with others who are important or significant to him.
3. Through interaction with others, the individual learns to behave in ways that he perceives are appropriate or proper for him.
4. The individual also acquires conceptions of his ability to learn various types of behavior through interaction with others whose evaluations are important to him.

The research of Cooley (1925) and Combs and Snygg (1949) corroborate

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*Dr. Joseph H. McMillan is the Director of Equal Opportunity Programs at Michigan State University and Associate Professor of Administration and Higher Education this. Cooley (1925) referred to the "looking glass" self. Succinctly, his theory was that a person sees himself through a looking glass in which one imagines his appearance to another person. Again, one sees himself through the eyes of others. This corresponds to Mead's (1934) position that a person forms his self by "taking the role of others"--"others" whom Brookover (1964) has termed "significant others." Since the self is formed through social interaction, one's group self concept looms highly important in the shaping of one's individual self concept.

Black people in this country have historically been denied group selfhood or peoplehood. Indeed, the only way for Christian-democratic America to justify slavery was to deny that black people were human. If blacks were not human, then the noble democratic and Christian ideals of the brotherhood of man and the fatherhood of God were not applicable to them. When it did become politically feasible to count blacks, a black man was counted as 3/5 of a man. Justice Taney's decision in 1857 rendered the black man a nonentity. Indeed, he was written out of the human record by the highest tribunal in the land, the Supreme Court.

I could go on and on documenting the categorical attempt on the part of white America to dehumanize black people who were labeled "the white man's burden" as late as the early 1900's. Such a chronicling, however, would require a text on white racism. So powerful have been the denigrating forces of dehumanization that it is miraculous that black people have survived in this country. Blacks have survived the middle passage, slavery, the plantation, the lynchings, the depressions, the wars--thank God they survived.

There has been no more powerful experiment at dehumanization in the history of the world--not even the dreadful extermination of 6,000,000 Jewish people in the cyanide chambers of Germany or the annihilation of hundreds of thousands of Indians as America moved her frontier westward. However, blacks have not survived without their psychological scars. Parenthetically, the whites (who are now turning their guns on their sons and daughters who have rejected their hypocrisies, their lies, and their insincerities) are suffering great psychological damage and concomitant dehumanization. There is a definite need to study the "white mind" which would kill, maim, slaughter, and brutalize its own for the sake of keeping control. But I do not wish to discuss the self image of white men. Black people have suffered deep psychological wounds--wounds which are just now beginning to heal.

In his little book, Saunders Redding (1970) argues that being black in this country is a kind of schizophrenic existence. Ontologically, this is a healthy experience. A healthy black man must have a good dual personality. On the one hand, you think that you're a human being and on the other hand, you know you are black. You realize that others feel that you are less than human and, indeed, treat you as if you are incapable of humanness. These others, who occupy all the positions of power, have imputed inferiority to your entire group. I know of no black man in this country who is not made to think of himself first as black and then, possibly, as a man. It is as true now as it was in 1903 when writing in his Souls of Black Folk that DuBois penned, "the greatest problem of the twentieth century is the problem of the color line."

Black men are forced to this dual personality; for years, threats of terrorism have caused blacks to wear a mask. Indeed, in this present era of repression, not too few black intellectuals are unaware of the specter of the King Alfred Plan which hangs over the head of "black America." Young blacks in several topographical research centers already have charted its direction. They are prepared to counter the anticipated efforts to incarcerate blacks, particularly black intellectuals, in the concentration camps unless the waves of revolution evanesce. This dual existence is described by Redding (1970) when he talks about an experience he had while serving as professor at Louisville Municipal College in Louisville, Kentucky.

Cobbs and Grier (1969) also explain how black mothers, who sing and pray in our churches, are often harsh with their sons because they are protecting them against or preparing them for the "mean old world of white bigotry, hatred, and racism." I submit that the relationship of the black mother to her black son in America is one of the most unique mother-son relationships in the world. How does a mother prepare her son to live a schizophrenic life? This existence has been aptly described by others:

James Baldwin (1961) says Nobody Knows My Name
Ralph Ellison (1952) says Invisible Man
Sam Greenlee (1969) says The Spook Who Sat By The Door

Not only are blacks forced to live a schizophrenic life, which often results in facelessness, anomie, and invisibility, they have also been socialized and conditioned to accept black as being bad or inferior.

The American culture has denigrated blacks, so much so that our language reflects the badge of inferiority. According to Lester (1968), Roget's Thesaurus lists 60 derogatory definitions of black.

> "Black ball, black list, blackmail, and devil's food cake is black."

On the other hand, white connotes good or superior.

> "White lie, white wash, wedding gowns are white, and angel's food cake is white."

Lester's cogent essay on cultural nationalism points up how black men have been brainwashed to accepting "white as right." His illustration is a wedding in the ghetto in which the bride and groom go through all of the white nuptial ceremonies which includes the "white wedding gown, the white rice and even the white bride and groom on top of the white wedding cake." So powerful has been this conditioning process that I learned early the street corner maxim:

> "When you're white, you're right. When you're brown, you can stick around. When you're black, you'd better stay back."

Even in black families, light skinned children were preferred over darker children. Past research (Clark [1950], Morland [1962], Goodman [1952]) corroborates this phenomenon. It shows that large numbers of black children have already formed negative self images and negative self concepts based on skin color before they enter school. Clark's research shows that the denigrating force of racism in our social order is so powerful that it causes 3 and 4 year old black children to select white dolls over black dolls when given that choice in his experiment.

Six years ago, when I was an elementary school principal in Grand Rapids, Michigan, in a virtually all black school, most fights between children ensued as a result of one child calling another black. In essence, black children viewed themselves as objects of derision and disparagement; the looking glass self of black children reflected a shattered and defeated image. As Pouissant (1970) recently put it in an issue of the Black Scholar, "For the black youth in white American society, the generalized other whose attitudes he assumes and the looking glass into which he gazes both reflect the same judgment; he is inferior because he is black."

This causes blacks to hate each other, to maim each other, indeed, to kill each other. Check any city of substantial size and you'll see that black homicides are still tremendous. In one year in my home town, 80 percent of the homicides were the consequence of blacks killing blacks. This kind of "black rage" has been recently manifested in our society with the increasing wanton slaying of black professionals--doctors, lawyers, and ministers--by young blacks. Witness the recent plot to kill Jesse Jackson and the plot to kill Whitney Young in the 1960's. It seems that whenever white repression is escalated, blacks turn their anger inwardly on each other.

So if we are to change the individual self images of black people, we must first change the group self image. In the late 1960's a beautiful thing happened in America. Black people started "getting themselves together." They began to "wipe the seals" from their eyes. They began to search and recover a lost identity. In uncovering the cultural relics of the past, blacks looked to mother Africa which was experiencing a concomitant wave of self determination and racial consciousness. Black writers, artists, musicians, and schools began to glorify blackness in their works. The "Harlem Renaissance" of the 1920's was reincarnated. Black scholars began to read Woodson, Delaney, William Wells Brown. Black writers began to pen such essays as Soul on Ice, Black Rage, and Black Power. Indeed, bookstores were flooded with black books.

Black people began to feel that being black was being beautiful. The slogan "Black is Beautiful" was injected into the ethos of Black America. Even middle class blacks, who once tried to make it in America by imitating whites got on the bandwagon. Hairdos went "au naturel"; clothes went African (remember the daishiki). Black symbols were instituted, witness the black handshake, the black power sign (clenched fist). Black History Week has become one of the more important educational weeks in our schools; indeed, it is now more popular than American Education Week in some quarters. This rising spirit of blackness has positive impact on the black self image and self concept reflected in Jesse Jackson's choral sermon, "I Am Somebody" and Loraine Hansberry's powerful play, "To Be Young, Gifted, and Black."

It is instructive to note that as young blacks fervently strive to forge out an identity, young whites have begun to reject their parents and have started to "drop out or freak out" of society. This rising black self concept has definitely had an impact on the black experience. Black people who once fought because of being called "black" now wish to be called "black." The rising wave of Pan-Africanism is contributing to the uplift of black people and the concomitant enhancement of the black self concept. Research by Brookover (1970) and associates in Detroit reveals that the self concepts of black children were higher than the self concepts of white children.

With this burgeoning self pride and self determination has come the demand that schools restructure their instuctional programs. It is paradoxical that high schools (in some case predominantly black high schools) still cling tenaciously to the curricula which served another age--curricula which are labeled "standard." Somehow school personnel must translate the fervor of black consciousness into its instructional program. Black is still not beautiful in our schools because black kids are not learning. "Black is beautiful" must also mean excellence in scholarship. If black kids can turn on to James Brown, Aretha Franklin, Stokely Carmichael, I say they can turn on to reading, mathematics, and science.

Educators--yes, Christian educators--have the power to make changes in our schools so they reflect the complete American experience. Black studies are as viable in an all white school as they are in all white Christian schools. Christian educators must appeal to the power structure to make the necessary changes necessary to insure the enhancement of the black self image, the black self concept.

NOTES

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19. Alvin Pouissant. "Self Concepts of Black Children," *The Black Scholar*, 1970.
20. Wilbur Brookover. "Identification and Analysis of Elementary School Social Environment Characteristics Associated with Differential School Performance, With Socio-Economic Status, and Racial Composition of the School Controlled," currently in progress.

SOCIAL CONDITIONERS OF THE SELF CONCEPT

Reactions by Gerald Vander Tuig* to the paper delivered by David Moberg, Ph.D., under the above title.

Yesterday, my fellow panelist and I agreed to divide our responsibility so that each of us could concentrate on one of the two papers to be presented. I will comment briefly on the Moberg paper, although I will admit that as a social worker I feel more at home with Dr. McMillan's content. I enjoyed Dr. Moberg's presentation with its new dimensions and fresh insights, although its emphasis on theological content led me to feel that it more properly belonged on yesterday's calendar.

I had hoped for more discussion at this point in our conference of the interaction between the individual-be he child, adolescent, young adult, middle-aged, or elderly- and his larger social environment as it relates not only to the development of the self concept but also its vicissitudes in response to changing social impacts. By social environment I mean the family, the school, the church and the broader community with all of its intermingled, overlapping and frequently confused social institutions and its conflicting cultures.

This leaves us with a number of questions, consideration of which might have added an important social dimension to our consideration of the self concept. For example, how do the changing roles of the family affect its ability to mold the self concept and to enhance the personal self-esteem of its members. Again, are our schools really able to function meaningfully, helpfully and constructively as contributors to a positive self image? Dr. McMillan has answered this question for the black society, and his answers are quite probably as applicable to a substantial segment of the rest of society.

In reference to the church, we have covered the relevance of its theological positions to the self concept quite thoroughly, but what about its actual program of activities - its activities of worship and of personal and family life education?

And what of the community - that whole panorama of varying and conflicting social systems which are a part of the daily interplay between the individual and his social environment? What is the impact, for example, of a highly competitive society on the self concepts of those who fail to compete very well? Dr. Moberg makes a very important point in this regard when he identifies the problem of people lacking opportunities to enhance self esteem, and I submit that this is one of the problems of our urban industrial environment.

In the 1940's Lawrence K. Frank wrote his book, "Society as the Patient", in which he makes a remarkably up to date appeal for a psycho-cultural approach to human difficulties. He saw individual and social problems as arising from the frantic efforts of individuals to find some way of protecting themselves in an incoherent, totally confused and sick society which holds no consistent values or ideals. Frank's philosophy, after twenty years and with considerable help from the Civil Rights movement and the war on poverty, has now been translated into the Community Mental Health movement and the growing social action orientation of virtually all of the healing professions. As a group that is vitally interested in mental health, it is incumbent upon us to be aware of these social conditioners of the self concept and to help our various social systems that tend to be destructive in their impact to become more positive.

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*Gerald Vander Tuig, M.S.W. is Director, Child Guidance Clinic, Grand Rapids, Michigan

CLOSING DEVOTIONS

We've learned how important it is for our self-esteem and self-confidence to see oursleves through the eyes of others. I think that there is one Other we must include - and see ourselves through the eyes of God. When we do, I think we can feel solid in our lives.

Try to regain the feeling you had yesterday when Frank had us standing very firmly on the floor and feeling like a pillar rooted way down into the ground. Can you recall that? (Try to recall it each time you are standing in church - for the greeting, singing, reciting the creed, etc.) You feel strong that way. Rooted, firm, solid.

Just standing firm and rooted, however, wasn't enough for me. I remember that as I stood that way yesterday, I had my head down looking at my feet. I thought - how stupid. And slowly started to lift my head - and then raised it high, looking up. I felt like reaching for the sky.

And I thought of Easter. I'm glad the C.A.P.S. Convention comes right after Easter each year. It's a real chance to experience the freedom of the Resurrection with other free Christians. The Resurrection means that we can be bigger than we really want to be. With its promise of forgiveness and Life, it really stretches us. Try to get some of that stretch of the Resurrection not only by having your feet solidly rooted but also by reaching up your arms. Stretch - reach for the sky!

Now hear what God thinks of you. Let Him stretch you out with His assurances:

> Do not be afraid,
> for He has risen from the dead,
> He has broken through the tomb,
> He has come back to life
> and He is here among us now.
>
> Do not carry your guilt any longer,
> for He has taken the guilt Himself,
> He has buried it in His grave,
> He has lifted it to His cross,
> and He is here among us now.
>
> Do not dwell on your wounds
> for He has risen to heal you,
> He has risen to forgive you,
> He has risen to change you all
> and to bind us all together now.
>
> He is risen.
> He is risen!
> Alleluia!
> He is risen!
> He is here! (from Interrobang by Norman Habel)

That ought to give you self-confidence!

But it's not quite right yet. When I think of being Christian, the pillar isn't the right symbol. Long, skinny Christians reaching only for God - that's too individualistic for me. We have learned at our convention that in order to be someone, we have to be someone-in-relation-with-others. I like the symbol of a vine better. "I am the vine and you are the branches." A vine has roots, so you still get the firmness. But branches not only reach upwards, but reach out and get twisted and tangled with the other branches. If you just lower your arms and come down slowly -- I think you'll find someone there. (Join arms)

Together we stand firm, and joyous, when we stand with God and for God.
I am - you are - we are - because He is.
Let's pray to Him.

God, if you are for us, who can be against us?
You think of everything; You didn't even spare Your son
but gave Him up for us. Thank You for not dehumanizing
us when You deal with us, but for humanizing Yourself.
Thank You for giving us a chance to think and experience
that being human is the best there is, for that's the way
You made us.
Thank You for those who could open up for us the intricacies
of being human these few days:
the speakers,
those who embraced us,
those who gave us insights,
those who gave us strokes,
others who spent time with us
at meals or in bull-sessions.
We know You are real because of the Christians we've
experienced here.
We can go home convinced again that
neither death nor life,
nor angels nor principalities,
nor things present, nor things to come,
nor powers, nor height nor depth,
nor anything else in this crazy world,
will be able to separate us from Your love in Christ Jesus.
You have really put it together for us, Lord. Help us to use
all we have to help others put their lives together with You.
And what You have put together, don't let people, or institutions,
or churches, or governments, break apart.
Amen.

Don Postema
pastor, Campus Chapel, U of Michigan
Ann Arbor, Michigan
April 1971

1971
Convention Program

WEDNESDAY, APRIL 14

5:30 P.M. – REGISTRATION
(Concordia College Cafeteria)

6:00 P.M. – DINNER (Cafeteria)

8:00 P.M. – WELCOME AND PRAYER –
(Concordia College Cafeteria)
ROBERT BAKER, M.D., Clinical Director, Pine Rest Christian Hospital, Grand Rapids, Michigan; President of C.A.P S.

A DEMONSTRATION OF AN AFFECTIVE COUNSELING TECHNIQUE
Chairman: David Busby, M.D.
Leader: LACY HALL, Ed. D. – Director of Services for Combined Motivation and Educational Systems, Rosemont, Illinois (Professor on leave from Trinity Theological Seminary, Deerfield, Illinois

THURSDAY, APRIL 15

8:30 A.M. – REGISTRATION
(Kilbourn Classroom Bldg.)

9:00 A.M. – DEVOTIONS
at Chapel in Kilbourn Classroom Bldg.
The REV. WALTER STUENKEL, D.D., Ph.D., President, Concordia College, Milwaukee, Wisconsin

9:30 A.M. – THE CHRISTIAN SELF-IMAGE – A BIBLICAL AND THEOLOGICAL STUDY
Chairman: James Kok, B.D., M.A.
Speaker: ANTHONY A HOEKEMA, Th.D., Professor of Systematic Theology, Calvin Theological Seminary, Grand Rapids, Michigan

10:15 A.M. – REFRESHMENTS (Cafeteria)

10:45 A.M. – THE CHRISTIAN SELF-IMAGE – A PSYCHIATRIC APPRAISAL
Chairman: James Kok, B.D., M.A.
Speaker: DAVID BUSBY, M.D., Psychiatrist, Private Practice, Chicago, Illinois

11:30 A.M. – REACTOR PANEL
BASIL JACKSON, M.D., D.P.M., M.Th., Director of Graduate Psychiatric Education, Marquette University School of Medicine
ROBERT NYKAMP, Ph.D., Professor of Practical Theology, Western Theological Seminary, Holland, Michigan

12:30 P.M. – LUNCHEON AND ANNUAL BUSINESS MEETING (Cafeteria

1:30 P.M. – SECTIONALS

(A) SELF-ESTEEM AND THE CHURCH
Chairman: Wm. L. Hiemstra, Ph.D.

(1) "A Female Looks at Sex Roles Within the Christian Community"
CATHY SCHILKE, M.S., Staff, Intervarsity Christian Fellowship, Central Pennsylvania

(2) "Some Implications of the Wesleyan Position for Self-Esteem"
F. FRANKLYN WISE, Ph.D., Associate Professor of Religious Education and Psychology, and Acting Chairman of the Dept. of Psychology, Olivet Nazarene College, Kankakee, Illinois

THURSDAY, APRIL 15 (continued)

(3) "Love Your Neigbor as Much as You Love Yourself"
KIRK E. FARNSWORTH, Acting Director, Counseling and Testing Center, and Assistant Professor of Psychology, Univ. of New Hampshire

(B) RESEARCH PAPERS ON SELF-ESTEEM
Chairman: Alfred Reynolds, Ph.D.

(1) "Concepts of Validity in the Measurement of Self-Esteem"
JOHN STAPERT, Ph.D., Professor of Psychology, Northwestern College, Orange City, Iowa

(2) "Review of Tennessee Self-Concept Scale"
J. ROLAND FLECK, Ph.D., Professor of Psychology, Cedarville (Ohio) College

(3) "Review of Psychometric Devices Dealing with Self-Concept"
JOE D. GARMS, Ph.D., Clinical Psychologist, Children's Medical Center, Tulsa, Oklahoma

(4) "Review of Boston University School of Medicine Self-Concept Scale"
ARTHUR W. FORRESTER, S.T.M., Supervisor, Danielsen Pastoral Counseling Center, School of Theology, Boston University

(5) Reactor: KEITH J. EDWARDS, Ed.D., Research Associate, Johns Hopkins University, Baltimore, Maryland

(C) CLINICAL ABERRATIONS IN SELF-ESTEEM
Chairman: Robert Baker, M.D.
Presenters
(1) RONALD ROTTSCHAFER, Ph.D., Psychologist, Private Practice, Oak Brook, Illinois
(2) E. Alan Richardson, Ph.D., Psychologist, Private Practice, Park Ridge, Illinois
(3) RICHARD SEARLES, Ph.D., Psychologist, Private Practice, Des Plaines, Illinois

(D) SELF-ESTEEM AND THE CLASSROOM
Chairman: Jack Wiersma, Ph.D.
Presenters
(1) JACQUELINE A. DEEB, Ph.D., Principal, Sherwood Park Elementary School, Grand Rapids, Michigan
(2) GLEN W. FELCH, M.A., Psychologist, Milwaukee Public Schools

3:30 P.M. – REFRESHMENTS (Cafeteria)

3:45 P.M. – GROUP EXERCISES IN SELF-ESTEEM ENHANCEMENT
Leader. The Rev. Frank Kaemingk, S.T.M., Chaplain, Bethesda Hospital, Denver, Colorado

6:00 P.M. – DINNER (Cafeteria)

THURSDAY, APRIL 15 (continued)

8:00 P.M. – SELF-ESTEEM AND SELF-ACTUALIZATION
Chairman. Richard Westmaas, Ph.D.
Speaker: EVERETT L. SHOSTROM, Ph.D. Director of the Institute of Therapeutic Psychology, Santa Ana, California. Dr. Shostrom is also author of *Man, the Manipulator*, and co-author of *The Manipulator and the Church* and the widely used textbook, *Therapeutic Psychology: Fundamentals of Counseling and Psychotherapy*

(Following Thursday evening's session, informal fellowship and interaction will continue in the Concordia College Union)

FRIDAY, APRIL 16

8:30 A.M. – REGISTRATION
(Kilbourn Classroom Bldg.)

9:00 A.M. – DEVOTIONS
The REV. VALENTINE MACK, M.A. Pastor of Sherman Park Lutheran Church, Milwaukee, Wisconsin

9:15 A.M. – SOCIAL CONDITIONERS OF THE SELF-CONCEPT
Chairman: Dennis Hoekstra, Ed.D.
Speaker: DAVID MOBERG, Ph.D., Chairman, Dept. of Sociology and Anthropology; Professor of Sociology, Marquette University, Milwaukee, Wis.

10:00 A.M. – REFRESHMENTS

10:30 A.M. – SELF-IMAGE: A CROSS-CULTURAL PERSPECTIVE
Chairman: Dennis Hoekstra, Ed.D.,
Speaker: JOE McMILLAN, Ed.D., Director of Equal Opportunity Programs, Michigan State University, East Lansing, Michigan

11:00 A.M. – REACTOR PANEL
Moderator: WM. KOOISTRA, Ph.D., Psychologist, Private Practice, Grand Rapids, Michigan
GERALD VANDER TUIG, M.S.W., Director, Child Guidance Clinic, Grand Rapids, Michigan
LUTHER WARD, Representative of Baxter Community Center, Grand Rapids, Michigan

11:45 A.M. – CONCLUDING SYNTHESIS
Speaker: LOREN BARKER, M.A., Registrar and Admissions Officer, Concordia College

12:00 Noon – REMARKS AND CLOSING OF THE CONVENTION
ROBERT BAKER, M.D., President of the Christian Association for Psychological Studies

12:15 P.M. – LUNCHEON SERVED IN CAFETERIA

MINUTES OF THE 1971 ANNUAL MEETING OF THE CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES

1. Robert Baker, President, called the meeting to order at 1:15 P.M. at the Concordia College Cafeteria (Milwaukee, Wisc.) on Thursday, April 15,1971.

2. A quorum was present.

3. The minutes of the Annual Meeting of April 16, 1970 were approved as they were printed in Proceedings 1970.

4. The report of the Executive Secretary was read and accepted as presented:
    1. C.A.P.S. is growing. We have doubled our membership in five years. New members are being received from all sections of the U.S.A. and Canada. We must meet the challenge of our basic purpose and enlist the support of all in doing so.
    Membership comparisons at time of Convention:

1965	161	1969	352
1966	200	1970	374
1967	240	1971	406
1968	304		

    We need aggressive leadership to develop regional chapters. The Board of Directors will help achieve this goal. There is an organization incorporated in Oklahoma as the American Society of Christian Psychologists. Dr. C. M. Whipple of Central State College, Edmond, Oklahoma, wrote "We searched two months for such an organization as yours but having been unsuccessful at the time we chartered our own......It was the feeling at the time that if we later discovered an older, more established group we would perhaps like to become a local affiliate, if our basic intent is similar."
    2. Three newsletters were mailed since our last Convention. Members are urged to submit news, information and notices of changes of address to the executive secretary.
    3. The following members have been appointed to membership on the National Advisory Council which assists the Board of Directors: Frank Kaemingk, Denver; Joseph Daniels, Upper Montclair, New Jersey; M.O. Vincent, Guelph, Ontario; and Glenn Felch, Milwaukee, Wis.
    4. Copies of 1968, 1969, and 1970 Proceedings are available from the C.A.P.S. office and are offered for sale at this Convention at a cost of $3.00 each.
    5. Xerox and microfilm of past Proceedings (1954-1967) are available from University Microfilms, Ann Arbor, Michigan. Recently the cost of Xerox copies has doubled with a minimum charge of $6.25 and consideration should be given to reissuing significant papers if it can be ascertained that there would be sufficient demand.
    6. The terms of office of the following Board members expire this year: G. Roderick Youngs and Ronald Rottschafer are not eligible for re-election since they have served two terms. Richard Westmaas and Don Van Ostenberg have served one three-year term and are eligible for re-election.
    7. The Policy and Planning Committee of the Board is working on new By-Laws which will be submitted to the membership next year.
    8. Because of financial considerations the Board revised the membership dues and convention fee schedules. Student members continue to receive membership privileges at low rates and full members are asked to provide more for the organization so that we can become more effective.

9. Last year we had a total of 272 persons registered at our Convention in Grand Rapids, Michigan. Two days before our current Convention we had a total of 137 advance registrations and as of this noon we report 235 registrations.

5. The report of the Treasurer was read and accepted as presented:
March 1, 1970 - February 29, 1971

Balance on Hand (March 31) - Commercial Account				$1,465.87
Receipts:				
Royalties		33.46		
Dues		1,809.00		
Proceedings		172.20		
Convention		2,897.75		
Miscellaneous		212.25		5,124.66
				6,590.33
Disbursements:				
Convention				
Meals	1,122.45			
Speakers	1,242.80			
Phone	57.40			
Bus Service	59.50			
	- - -	2,482.15		
Executive Secretary		500.00		
Recordings		83.90		
Printing of Proceedings		1,240.75		
Miscellaneous		86.86		
Board Travel		276.57		
Secretarial		576.50		
Print and Postage		413.67		
Total				5,660.40
Balance on Hand - March 1, 1971				
Commercial Account				930.13
Savings Account			854.03	
Savings Account Interest			48.34	
			- - - - - -	902.37
				1,832.50

Alfred J. Reynolds, Treasurer

6. Election of Directors:
   a. Al Reynolds and Wm. Kooistra were asked to serve as tellers.
   b. Dr. Baker expressed thanks to members of the Board whose terms of office expire this year: G. Roderick Youngs, Ronald Rottschafer, Richard Westmaas and Don Van Ostenberg.
   c. The Association voted by proxy and in person for directors from the following slate of nominees presented by the Board: (notations indicate those who were elected).

Education/Academic	- - - Lacy Hall - Elected
	- - - Melvin Hugen
Psychology	- - - Richard Westmaas* - Elected
	- - - James Lin
Psychology	- - - Theodore Monsma
	- - - Edward Hallsten - Elected

Social Work/Rehabilitation - - Don Van Ostenberg*
- - Richard Gritter - Elected

*= Incumbent

IDENTIFICATIONS

Lacy Hall, Ed.D., is Director of Services for Combined Motivation and Educational Systems, Rosemont, Illinois.

Melvin Hugen, Th.D. is Professor of Practical Theology at Calvin Theological Seminary, Grand Rapids, Michigan.

Richard Westmaas, Ph.D. is Director of the Psychology Department at Pine Rest Christian Hospital, Grand Rapids, Michigan.

James Lin, Ph.D. is a staff psychologist at Pine Rest Christian Hospital.

Theodore Monsma, Ph.D. is a psychologist in private practice in Grand Rapids, Michigan.

Edwin Hallsten, Ph.D. is Executive Director of Institute for Human Resources, Pontiac, Illinois.

Don Van Ostenberg, M.A. is a vocational counselor on leave from Pine Rest Christian Hospital and a graduate student at Michigan State University.

Richard Gritter, M.S.W. is Director of Christian Youth Homes, Inc., Grand Rapids, Michigan.

7. Jack Wiersma, chairman of the Policy and Planning Committee, gave the rationale for, and progress report concerning the project of re-writing the By-Laws, which will be submitted for action to the membership during the current year.

8. David Busby asked for and received suggestions for the theme of the 1972 Convention and reported that an invitation had been received from Trinity Seminary in Deerfield, Illinois.

9. The President expressed thanks to the members of the 1971 Convention Committee: Jim Kok, Chairman, David Busby, Richard Westmaas, Jack Wiersma and Martin Haendschke, Arrangements Chairman.

10. It was announced that there would be a meeting of the new Board of Directors at luncheon on Friday, April 16, 1971.

11. Adjournment at 1:45 P.M.

Respectfully submitted,

H L Hiemstra

Wm. L. Hiemstra
Executive Secretary

C.A.P.S. MEMBERSHIP LIST

May, 1971

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